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Christian Unity and the Spiritual Life

Editorial

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By L. O. Bricker

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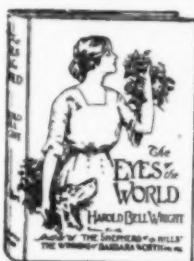
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THE CHRISTIAN CENTURY

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Christian Unity and the Spiritual Life

CHRISTIAN UNITY IS PRIMARILY AND ESSENTIALLY A SPIRITUAL IDEAL: THE FIRST AND GREATEST TASK FOR THOSE WHO CHERISH IT IS TO MAKE IT A CONSTRUCTIVE PRINCIPLE IN THEIR OWN CHRISTIAN EXPERIENCE: ONLY AS ITS IMPLICATIONS AND OBLIGATIONS ARE PERCEIVED AND PRACTICED IN THE PERSONAL INNER LIFE OF THE SOUL CAN IT BE MADE A STRUCTURAL REALITY IN THE OUTER ORGANIZED LIFE OF THE CHURCH.

That is to say, churchmen who believe in Christian unity and plead for it ought to be a better kind of Christians, illustrating a higher order of spiritual life, than those who have not consciously felt the claim of this imperial ideal.

That is to say, again, Christian unity is not merely a "far-off, divine event," for the consummation of which the forces of the organized Church are to be strategically mobilized—a task to be worked at objectively; but it is a personal experience, for the attainment of which the forces of the inner life must be prayerfully and purposefully mobilized—a task to be worked at within each soul that has seen the vision of a united Body of Christ. Like the kingdom of God, Christian unity is within the soul, and while its outer realization is a future event—also like the kingdom of God—for which we must labor and ever pray, its spiritual reality may be a fact here and now in every heart that desires to possess it.

The Disciples of Christ have their beginnings historically in a vision of the united Church. The whole meaning of their movement, of their presence in the midst of Christendom, is found in their passion for the unity of Christ's followers.

They have no other reason for being.

And in committing themselves to this single ideal they did not take up simply one of the many equally good causes which called then as now for championship, but they seized upon the root of all good causes, the tap-root of God's whole spiritual enterprise in the world.

The ideal of Christian unity is the matrix within which the kingdom of God is formed.

Christian unity is only another way of spelling Christianity.

And if once Christianity could get itself spelled as Christian unity there would be a new religion in the world, the religion of Jesus. A new theology—or better, a new science of religion—is implicit in the ideal of Christian unity. A new form of organization of the Church, a vast new practical task for the Church to work at, and deepest and most significant of all, a new order of spiritual life, all would appear were the prayer of our Lord for the unity of his disciples once realized.

In all the eulogies which we Disciples are accustomed to pronounce upon Christian unity it is doubtful that the full depth and scope, the comprehensive and radical nature, of the ideal have been felt by us. Like most of God's servants to whom was committed some divine message or task, we have accepted our commission and delivered it with a very partial and, no doubt, oftentimes mistaken conception of its meaning and its importance.

* * *

Very early in the history of our movement the primary passion for unity which had found its first expression in terms of a catholic fellowship—a spiritual conception, was absorbed by discussions and contentions over church ordinances and other forms of organization—ecclesiastical conceptions, all of them.

The passion for the IDEAL of unity was superseded by a passion for a particular BASIS of unity.

The essential principle of Thomas Campbell's famous "Declaration and Address," was the thesis that Christians are already one, that we need only to sweep the living Church clean of the sectarian accretions which now divide group from group, and there will then stand revealed the essential New Testament Church of Christ, the divine common denominator underneath our sinful denominationalism.

The practice of erecting barriers of creed or order or ordinance, and maintaining closed circles of fellowship narrower than the Church of Christ itself, was the central object of condemnation by Thomas Campbell. His basic thesis was that whomsoever Christ has received into His church ought to be received by every congregation of Christ's disciples.

It was a thoroughly spiritual conception, rooted in humble loyalty to Christ and bathed in the human emotion of love for others who may not see as we see but whom Christ claims as his own.

* * *

Had the Disciples kept this principle of a catholic fellowship clearly and centrally in their souls during the century that has elapsed since the elder Campbell first stated it, and had they taken it seriously as an ideal to be consistently practiced and passionately propagated there would inevitably have grown up among them a spiritual life of a distinctly higher order and an incomparably richer content than the conventional spiritual life found in the present day Christian denominations.

As it is, the Disciples are, spiritually, no improvement on the Christian denominations. We who should have made our distinctive contribution on the high level of the spiritual life are found in the anomalous attitude of sitting at the feet of other interpreters of the spiritual order who lack the fundamental insights which have been historically vouchsafed to us.

It seems like a trick of fate that a movement conceived in such catholicity should from the very early years of its life have shrunk back into the practice from which at the beginning it strove to emerge.

The partial relapse of the movement from its free non-denominational character to a semi-denominational and ecclesiastical basis is accounted for by the partial eclipse which the ideal of Christian unity underwent.

The motif of Thomas Campbell and his "Christian Association" was the longing for unrestricted fellowship with Christ's people, a catholic fellowship, absolutely non-sectarian. Their movement was human, full of yearning, undogmatic.

Love was its essential principle.

In the next generation the movement had become theological, ecclesiastical, dogmatic. Christian love found itself restricted by considerations of theoretical opinion and formal correctness.

There was an acknowledged distinction between "our people" and the rest of the Church of Christ. The clan feeling grew strong upon us. We became super-sensitive in matters of form and order and method.

The basis of unity which at first was sought as a means of realizing the actual unity already existing came to be regarded as an end in itself, fixed and authoritative.

At first the basis of unity was conceived as being determined by the living fact of unity, so as to include all whom Christ had included. Later the living fact of unity was denied by the dogmatic insistence upon a particular basis of unity. Only those could share in the fellowship who in addition to their being received by Christ submitted also to the terms of this particular basis of unity. So far was this conviction of the absoluteness of the basis of unity carried that many came to limit the very Church of Christ itself to those who conformed to these particular terms of fellowship.

* * *

It needs no words to suggest to the reader what would inevitably be the effect upon the spiritual life of those who held this conception.

One can write of it only with profound regret that a movement first emerging from the by-paths of sectarian exclusiveness into the broad highway of a catholic Christian fellowship should so soon be deflected into a by-path again.

To say this is not an ungracious or invidious criticism, though the words fall heavily from one's pen. The Disciples' by-path

is just as good a by-path as the Presbyterian or the Baptist or the Methodist by-paths.

But the broad highway is still unoccupied!

And the Disciples began on the highway!

God intended them for the open road of catholicity. He set them in the midst of the Church to illustrate the vital unity which denominationalism had blurred and thwarted. Had the catholic principle been consistently accepted, it would have quickened their inner life, richly impregnating it with a distinctive spiritual experience, which would, in turn, have lent a winsomeness and urgency to their pleading for unity compared with which all arguments for unity are cheap and futile.

The great task for our generation of Disciples is to recover this catholic ideal of Christian unity; to make it the master ideal of all our thinking and feeling, as well as of our practice; to let its influence have full sway in our souls.

It will stretch our conceptions and our sympathies as far as Christ's conceptions and sympathies reach.

It will open the avenues of love which denominationalism always keeps stuffed up.

It will lift every inhibition which dogma puts upon our fraternal impulses.

It will show us that any conviction on matters of creed or form of ordinance, be it held ever so conscientiously, that stands between us and a disciple of Christ stands between us and Christ also.

Through it Christ will make it clear that to have loving, unrestricted fellowship with all his disciples is itself to be one of his disciples; that he cares first about the fellowship and only afterward about the formal basis of it; that the real basis of fellowship among his disciples is their common fellowship with himself, and that every other consideration is pragmatic and tentative.

A people possessed of this catholic ideal of unity, holding it seriously, not merely as a thing to be talked about and looked forward to, but as a principle to be put into practice in the

habitual attitudes of the soul—such a people would find themselves possessed of a thoroughly humanized spiritual life. They would once for all have broken the shackles of ecclesiasticism and doctrinal creed as Jesus broke them.

Catholicity of mind would drive out from the soul that whole brood of carnalities named party-pride, opinionativeness, strife, bickering, contentiousness, parochialism, selfishness, finicalness, and such like, and in their stead would furnish the inner life with the rich and wholesome qualities of kindness, patience, tolerance, humility, sympathy, breadth of interest, coöperativeness and active love, which, alas! so much of our conventional piety so sadly lacks.

The kingdom of God can never come in the world so long as Christ's Church keeps on imagining that her Lord has sealed with his "authority" this or that doctrine of a creed or this or that device of ecclesiastical practice.

Upon that misconception of her Lord hangs the whole sectarian order.

What Christ cares about is that his disciples shall be one, really one, spiritually one, organically one, so that within this unity of his Church may be formed the vaster unity of which seers have ever dreamed—the brotherhood of man.

Last week we wrote of the need of a Disciples' literature of the spiritual life, and indicated at the end that subsequent articles would deal with certain structural principles familiar to Disciples which await a literature to give them adequate spiritual interpretation. This principle of Christian unity is here set down as the first of these principles awaiting such spiritual restatement.

An editorial such as this can only suggest a point of view. Probably no single writer will exhaust the theme in ever so ambitious a volume. It is a principle whose inner side can be revealed only to those who within a fellowship of catholicity actually practice the unity of the spirit.

That the Disciples of Christ will find the fulfillment of their historic passion for unity in the creation of such a fellowship we truly believe and for its hastening devoutly pray.

A Hotel for "Down-and-Outs"

Story of an Interesting Social Service Experiment and a Statement of Some Future Plans.

ONE of the most important financial statements put before the public in a generation is that of the Rufus F. Dawes hotel, covering the first year of its operation.

As a result of that statement it is already certain that a chain of similar hotels will be built in various cities of the United States by the Rufus F. Dawes Hotel Association. The money for the first of the new hotels has already been subscribed by Mr. Dawes and his friends and the construction of the new building will be started within the year, reports H. M. Hyde in the Chicago Tribune. It may be located in New York, in Seattle, or in Minneapolis.

The foundation on which the success of the Dawes hotels rests—now and in the future—is that they are not in any sense charitable institutions. Their guests pay for everything they get and the men who furnish the money for the construction of the new hotels are investing in a business enterprise which will pay them 4 per cent annual income.

PROFITS IN 14-CENT BEDS.

The importance of the financial statement of the first year's operation of the Rufus F. Dawes hotel, which is located just across the river, on the West Side, is that it demonstrates the possibility of running such an enterprise as a paying business proposition at a charge of not to exceed 14 or 15 cents for a room, a comfortable bed, and a substantial meal.

Incidentally, the statement also furnishes a lesson in the possibility of economical living which should open the eyes

of everybody in the country.

The Rufus F. Dawes hotel was built by Charles G. Dawes as a monument to the memory of his son. As such Mr. Dawes does not, and will not, of course, attempt to make it a profit-paying enterprise. It is rather a great experiment station, where has been demonstrated the possibility of furnishing clean and comfortable lodging and good food at prices as much below those charged by the Mills hotels, for instance, as the Mills prices are below those of the most expensive hotels in the country.

179,000 GUESTS IN A YEAR.

For the year ending Dec. 31, 1914, the Dawes hotel sheltered a total of 179,000 guests. Almost every night during the year every one of its 511 beds was occupied.

During the year also the hotel served 59,000 meals. To each guest free service was rendered, with the lodging, to the extent of a shower bath, with use of towel, soap, and razor, night gown and slippers.

The daily charge for a bed is 5 cents, with the exception of a few private bedrooms, for which the charge is 10 cents.

HERE'S THE A LA CARTE.

The bill of fare includes the following items, the charge for each being set opposite:

	Cents.
Meat hash and beans.....	3
Coffee, with milk and sugar	2
Roll	1
Macaroni and bread	3
Mutton stew and bread	3
Soup, with bread	2

Doughnut	1
Baked beans and bread	3
Macaroni and bread	3
Pie, all varieties	3

PURPOSES OF HOTEL STATED.

The purpose of the Rufus F. Dawes hotel as operated by Mr. Henry M. Dawes and Charles G. Dawes, is stated by the latter to be to provide men with accommodations at reasonable figures. It is no different from any other hotel except its charges are lower.

"It assumes," says Mr. Dawes, "that its guests are gentlemen and appreciative of gentlemanly treatment. The fact that in the operation of the hotel a small deficit results is not made the excuse by the management for any different treatment of guests than is customary in other first-class hotels. However sympathetic with religious, educational and charitable work I might be—and I am so—if I went as a paying guest to a first-class hotel and found the management solicitous as to my mental state, religious beliefs or daily occupation, and insisting upon my listening to unsolicited advice or religious or educational addresses, I would regard it as an insult and as an assumption of inferiority on my part and superiority on theirs unjustified by the nature of our relationship.

"There are no rules in the hotel different from any other first class hotel save those relating to sanitation. I make the assertion that there is no hotel in the country, accommodating anything like an equal number of guests, that has as little trouble with its patrons as ourselves. In fact, we have no trouble at all."

The Voice from Behind

A Fresh Interpretation of an Old Text.

BY L. O. BRICKER.

WE LIVE in a speaking universe, in a many voiced world. We are continually spoken unto, there is never any silence in our souls. There is the voice from above; the voice that calls us to the heights; that gives altitude to human life; that puts into human countenances the upward look and into human souls the upward tendency. The voice from above reveals the direction that our lives must ultimately take if we are to become full statured and grow up into all high and supreme things.

There is the voice from below, the call of our animal nature, the desire of the eye, the lust of the flesh, the appeal to passion and appetite. The voice from below urges us to grasp the pleasures of the moment, the immediate, accessible, enjoyable thing that lies at hand: to eat, drink, indulge and be merry. There is that within us that answers back to the voice from below just as there is that in us which answers back to the voice from above. The one is the answer of the body, the other the answer of the spirit.

THE FORWARD LOOK.

There is the voice from before us; the appeal of the future, the call of tomorrow. This voice gives to life its forward look, its bright hopes, its splendid dreams and imaginings. From the very beginning all life has heard the voice from before and so the future has ever been the supreme allurements. Childhood catches its whisper, youth is thrilled and moved by its great notes, manhood listens in spite of disillusion and unbelief, old age hears in it the welcome of the better world. In response to the voice from before all humanity stands facing the coming time.

But there is also the voice from behind us, which says: This is the way, walk ye in it.

The voice from behind us is the voice of history, the voice of experience and wisdom, and the voice of the living past. One of the greatest errors in human thinking is the mistaken idea that all of us hold about the past. Centuries of bad philosophy and of worse theology have created in our minds an illusion about the dead-and-gone-ness of the past.

We habitually think and speak of the past as something finished, beyond recall, and dead; and of the present as the only living thing. Whereas the truth is that the past is the only living thing, and the present is really alive to us because of this living past. All of our past lives in us, not only the past of our actual life since birth, but of all the ages and aeons since time began. We are what we have done, and, in a sense, what everybody else has done.

THE PAST IS NOT DEAD.

Right here we come upon the fundamental error in our thinking. Because we are at this moment the sum of what we have done, we are told that we must continue to be what we are, that the past is sealed and irrevocable fate, exercising a sort of tyranny over us; involving us in an unescapable web of necessity. This all comes from thinking of the past as dead. But it is not dead. It is alive and because it is alive it is full of mobility. It is plastic in our hands. It changes as we change.

As an illustration, take two outstanding careers, those of the Apostle Paul and

"And thou shalt hear a voice from behind thee saying: This is the way, walk ye in it." Isaiah 30:21.



Rev. L. O. Bricker.

Martin Luther. The Apostle was educated in rigid Phariseism and Luther in ascetic Catholicism. These facts of their lives lay behind them as something done, experienced once and for all, as we would say, and not to be reversed. Of themselves these two pasts would have worked on, in the one case, to a more fanatical Phariseism, and in the other to a more slavish and servile Romanism. They did work that way to a certain point, then in both men a mighty change was wrought.

These two men both had their vision, their new revelation; and then along with their inner change the whole past changed, assuming a fresh and new aspect. Instead of pushing them along the road they had been traveling, it thrust them in quite the opposite direction. Every feature of the past argued for the change, became a reason for the change, and taught them to hate the things they once loved and love the things they once hated. All things became new, and the old helped the transformation at every point.

THE PAST NOT NECESSARILY A HINDRANCE.

This is the heart of the gospel and the essential truth of the operative power of religion—if you have been and are a sinner in any part of your life—if this morning some sin of the flesh, of the appetite, of the will, has its grip upon you—your past instead of hindering you in the new life, will help you. Instead of being a drag, it will become an inspiration. If you resolve to change your manner of life, your whole past will help you. At once the demon that pulled you down will become an angel to help you up. Your past is behind you to tell you the way to go. "And thou shalt hear a voice from behind thee saying, This is the way, walk ye in it."

There is another thing about the living past which we would do well to bear in mind, and that is, that the living past calls upon the present to do its full share in the evolution of life. Being the life of the present, it desires also to have a

part and place in the future. The past is never content with itself; it demands always the something more. It is here that mere conservatism, content with a repetition of bygone things, shows itself so hopelessly wrong. It is contrary to the whole scheme and movement of life. For it is only when the past is creating a new present that it fulfills itself.

A LESSON FROM THE PAST.

Nowhere is this truth more clearly revealed than in the history of religion. The past of religion offers us a deposit of old beliefs, as given in creeds and dogmatic systems. It offers us also the history of great religious movements. But to cling to the old and to the old only is always a failure. Religion in its each succeeding generation must contribute its quota of the new. The old is there to help it do that. To reproduce only itself would be to contradict the law of life.

When Thomas Campbell wrote his Declaration and Address, he began with the faith that is common to all Christian people. He took all that was true in Christian doctrine, all that was scripturally right in Christian practice, all that was good in Christian fellowship, and to these, he added something new, filled it all with a fresh spirit and lifted it into a new and thrilling appeal. There are those among us who would have our religious movement do nothing except reproduce the past.

THE HEART OF THOMAS CAMPBELL'S FAITH.

One of our most influential religious journals is bending all its energies, apparently, to the task of trying to head our religious movement back into the past. In the editorial section each week there is a page edited by one of the oldest of our living ministers, entitled "Fifty Years Ago," and filled with interesting things concerning what the fathers said and did and thought fifty years ago. I like to read that page, but I resent the comment introducing and following each extract from the records of fifty years ago, inviting the ministry and churches of this day to preach and to do exactly as the fathers did fifty years ago. This would be to take our religious movement into the graveyard.

The spirit of Thomas Campbell was the spirit of a pioneer and if we today would be true to the succession in which we stand, we must also be pioneers, not going back over the traveled past and settling down in old country, but with our eyes on the horizon, ever seeking something new and traveling toward it.

THE DISCIPLES MUST BE TORCH-BEARERS.

To reproduce the victories of the past, our religious movement must ever and always be the vanguard of all religious movements. It must be a torch bearer, a path finder. It must always have a morning face, with dewy freshness resting upon it; the first to behold every new day; to interpret every new truth.

"And thou shalt hear a voice from behind thee saying: This is the way, walk ye in it"—the way of the pioneer, the way of the vanguard, the way of upward progress and onward going.

The United Brotherhood of Carpenters wishes a six-hour working day "on the ground that the eight-hour day is enervating and excessive."

The President Talks About His Job

From an Interview Reported in the Saturday Evening Post.

BY SAMUEL G. BLYTHE.

THERE is a general disposition to regard the President as a thinking machine, as a large and brilliant but gelid intellect, incased in a non-responsive and highly insulated covering. He is thought of and talked of as mostly brains—and cold, analytical, logical brains at that; and there can be no denying that he has those commodities in full supply. The other side of him is not so generally known, principally because his rise in public life has been so rapid and his transfer from academy to arena occurred so few years ago.

Wherefore, it seems about the proper time to set down the fact here that Woodrow Wilson, President of the United States, is one of the most kindly, courteous, considerate, genial and companionable of men; that, so far from being aloof from the people, his passion is the people—the real people—and his sole desire is to serve them so long as his term of office shall continue, and afterward in such measure as he may. He holds his position to be that of a man connected with his fellow-men by a peculiar relationship of responsibility, and the vivid sense of that responsibility is doubtless accountable for the impression of aloofness. However, that is not what I started out to say. The point that presses at this time is that the President of the United States weighs 176 pounds, and that those 176 pounds are mostly bone and muscle. There is not an ounce of excess baggage in the way of flesh about him. He lives out-of-doors as much as he can. His face is tanned and so are his sinewy hands. His eye is bright and clear. His laugh is hearty and unaffected. His spirit is good. He is buoyantly healthy. He sleeps well, eats well, works hard, and plays whenever he has a chance.

THE PRESIDENT LIKES PEOPLE.

"I rode my bicycle in Europe several times," said the President, discussing his love for the common people, "and reached many places rarely seen by the tourists—little out-of-the-way corners; and the experiences were delightful. I liked to meet and talk and perhaps journey with the other vagabonds on the road, who, free from all sense of responsibility, went where they liked and when they liked, and were always prepared for whatever adventure might ensue.

"I like to be with people, to rub elbows with them. It must be a very ordinary crowd not to interest me. Nothing bores me so much as a conventional assemblage, and nothing interests me so much as a crowd of people on a street—any street—who are just human beings, filled with human passions and joys and sorrows, and not trying to be what they are not."

* * *

"There's one thing that goes with this job which I do not like, and that is the eternal kowtowing to the President. Every time I go anywhere it is an event. If I want to go on the Mayflower I can't go as Woodrow Wilson, seeking a little recreation; but I must go as the President and be piped over the side and have the officers standing stiffly round, and all that.

SOME MADDENING EXPERIENCES.

"And it is so everywhere. Some day I hope to get a chance to visit some of the interesting places in this town and see

the sights. I can't do it now, because the minute I stick my head into a public building they turn out the guard and I can't see anything for the crowd of officials surrounding me. It's maddening!

"They have recently adopted some rather complicated regulations about automobile lights here in the District of Columbia. They are hard to understand, and we have put in a good deal of time trying to comply with them. We have



President Woodrow Wilson.

been stopped by policemen two or three times because we have not had our lights right. Each time, as soon as the policeman discovered he had stopped me, he ran madly away—not walked, but ran. I have called after them in a vain endeavor to stop them and ask what is wrong, in order that the fault may be corrected; but each time the policeman has galloped down the street away from me.

"I hate that. I despise any person who takes advantage of his position to evade any responsibility. I remember, when I was president of Princeton University, being out on the campus one night when the Seniors were to have some rites particularly sacred to them. They had a space railed off on the lawn. I was with some friends, and we started to go within the inclosure. A man stopped me. He said I wasn't a Senior and had no right within that select inclosure. I turned away.

"'Why,' said one of my friends, 'you are president of this university and can go anywhere you like!'

"'No,' I said; 'the mere fact that I am president gives me no right to go where I am not invited or where custom operates against me.'"

"And it is so with the presidency and with any other position. I despise a person who will use his position to gain an advantage for himself, or to evade any responsibility, or to avoid any obligation."

* * *

"I love my fellowman. No person takes keener delight in his society than I do. I have my friends and I love them; but I realize that the circumstances of my position are not an unmixed evil. I may be lonely because of the necessities of my place; but my vision is clearer than it would be were I surrounded by a group—any group—of well-meaning and zeal-

ous friends with interests of their own.

"Do not misunderstand me, I beg of you. Do not think or say that I take no delight in the society of my fellows. No man is more gregarious than I. As Lincoln said: 'I reckon no man likes his fellow-men better than I do—and no man sees less of them socially.' It goes with the place, and, as I have explained it, it is not altogether undesirable."

We stood there for a minute silently. Then he put his hand on my shoulder and we walked back to our chairs.

THE PRESIDENT'S "THORN IN THE FLESH."

"What," I asked, "is the most disagreeable feature of the Presidency?"

"Patronage," he replied without a moment's hesitation—"patronage, and the genuine astonishment and resentment of personal friends that I cannot take care of them merely because they are personal friends. Politics, you know, as it is widely considered, consists in taking care of one's personal friends. Now I should like to do that, love to do it; but I cannot. And I am constantly perplexed at the aggrivement of those friends because I cannot and do not.

"I would willingly take the coat off my back and give it to a friend who needed it. My friends can have anything I have that is mine; but I cannot give them what is not mine. These offices are not mine. They belong to the people. They are the nation's. Merely because a man is a personal friend of mine, or has been something or other that makes him think he is, is not a valid reason for bestowing on him an office that does not belong to me, but is mine only to administer through the proper person selected as the active agent. The obligation incumbent on me, as the distributor for the moment of these offices, is to find efficient men to hold them, not personal friends to hold them and get the emoluments.

"I do not think my generosity or my sense of deep and lasting friendship for my real friends can be questioned; but there is a higher obligation than any personal obligation: that is my obligation to the people of this country, who have put me in this place temporarily to administer their government al affairs for them and who demand of me that I shall administer them for the public and not for the individual.

* * *

We talked of many other things, discussing various statesmen and the correctness of certain policies. He showed me why a writer was wrong who said he could not be a progressive Democrat if he admired Edmund Burke, and explained his liking for Burke and quoted much from Burke's orations.

The President said he intends to make some speeches on his return from the San Francisco Exposition next spring—"because," he remarked, "I shall have something to say to the people then. I have felt that it was not for me to appear in the role of a prophet before the people; but when this Congress is over we shall have a substantial record of things achieved, and I want to talk to the people about what we have done—not about what we intend to do."

Two gifts of \$100,000 each have been made to Yale University for the development of a graduate course in business and business administration.

The Awakening of China

BY L. WILBUR MESSER.

The marvelous changes in the attitude of the Chinese toward the Christian religion are reflected in a letter to L. Wilbur Messer, secretary of the Chicago Y. M. C. A., from G. Sherwood Eddy, who has recently completed a four months' tour of the principal cities of China. Mr. Eddy is the Young Men's Christian Association secretary for Asia.

WE HAVE just left Foochow, the "city of joy." I went to the province of Fukien in response to a telegram of invitation received from the governor, the chamber of commerce, the minister of education and the Confucian principals of the government colleges.

On the morning the meetings were to begin I visited the quiet cemetery where the missionary martyrs of Foochow lie buried. I stood beside the eleven graves of those who were torn limb from limb and hacked to pieces by an angry mob less than twenty years ago, and then went to the great guild hall for the meetings. More than 2,000 Confucian students and young men were crowding every seat in the hall, and almost as large a number were standing outside waiting their turn to get in to hear the message repeated.

CHANGES IN FIFTY-TWO YEARS.

Sitting on the platform was the aged Archdeacon Wolfe. When he arrived in China fifty-two years ago there were but four Christians in this part of the empire. He was driven from the city by a mob.

On five successive nights we were given a Chinese feast by the various classes of the community. First the governor and all his officials invited us to dinner and requested us to address them. We spoke on Christianity and presented the governor and the others with Bibles.

Two days after the meetings the governor subscribed several thousand dollars toward the purchase of a site for a new Young Men's Christian Association building in the student quarter. Some forty educators and college principals, with the minister of education, gave us a banquet on another evening and said to us in an address:

"Confucianism alone cannot save China. We need the moral dynamic and principle of progress which Christianity can give. Christianity has long appealed to the lower classes, but has not the time

now come for you to appeal to the leaders and educated men of the nation?"

Several of these college principals expressed a desire to study the life of Christ and a number offered us the privilege of opening Bible classes in the government colleges. More than 100 members of the chamber of commerce promised to join Bible classes. A few years ago there was no chamber of commerce here, and these men would have been hostile to Christianity. The Chinese press also co-operated and all the papers of the city published Christian articles and indorsed the meetings.

CARRYING THE MESSAGE TO ALL PARTS.

But the most significant development of this year was the new departure in organizing from this city a province-wide campaign to carry the message of Christianity to all parts of this province with its 11,000,000 inhabitants. Three hundred and fifty Chinese workers were gathered here for a week of special training to prepare for the campaign in their own cities. Some of them traveled for ten days a distance of 300 miles by boat or on foot to attend the meetings.

The poor Christians of the province raised \$4,000 toward the cost of the campaign. Five science lecturers, with five Chinese evangelists who had attended the training conference, then went out two by two to the twelve secondary cities of the province to conduct similar campaigns in these centers. In each of these centers the officials co-operated, offering the guild halls, the government buildings, the theaters, and, in one case, part of a Confucian temple for the purposes of the evangelistic meetings.

SOME REMARKABLE MEETINGS.

On the opening day of the public meetings in Amoy, the rich port city in the south of the province where we spent the next four days after leaving Foochow, more than 5,000 filled the mat shed which

had been temporarily erected in an open square of the city. For an hour I showed from charts the material bankruptcy of China, due to her moral bankruptcy. Feeling was so deep some men were in tears. I spoke so strongly against graft and corruption in official and business life I was not sure how they would receive it.

The attendance on the second night, however, was remarkable. It was raining and we expected the meeting would be postponed, as Chinese do not come out in their silk garments and cloth shoes on a rainy night. Upon arrival at the hall, however, we found the men had taken off their undergarments to wipe off the wet seats, and they were sitting on these garments. The rain kept coming through the porous mat shed, but in spite of this over 3,000 men sat for an hour as we spoke upon sin, endeavoring to drive home conviction on dishonesty, gambling and impurity, which are the besetting sins of the city. When, on the third night, it was asked how many were ready to become earnest inquiries to join a Bible class some 1,200 non-Christians gave in their names. Side by side were millionaires, students, officials and business men.

A CAMPAIGN OF SOCIAL SERVICE.

Following the evangelistic meetings a campaign of social service in education, sanitation and moral reform is to be conducted throughout the province. The section on sanitation is to be in charge of the missionary doctors and hospitals of the province.

We aim not only at the saving of individuals, but at the bringing in of the Kingdom of God and the establishment of a new social order in this long stagnant and once changeless empire. The whole tide is rising. In every province the governors and officials seem almost to have vied with one another to co-operate with this Christian movement. When in all history has such an opening been presented to reach the leaders of a nation? This is the decisive decade for China.

Blind

"Show me your God!" the Doubter cries.

I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet, and rose.

I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy; I show him care;
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of Soul and cannot see!

—John Kendrick Bangs.



THE CHRISTIAN CENTURY

EDITORIAL

CHINA'S STATE RELIGION REVIVED.

A SIGNIFICANT event happened in Pekin on December 23, at the time of the winter solstice. Yuan Shi-Kai, president of the republic, revived worship at the open air altar of heaven, a spot held in the greatest veneration by the Chinese people.

About three miles from the center of the city in a great enclosure, formerly kept guarded from all intrusion, there rises a circular platform of marble approached by three series of stairways, and elaborately decorated in the finest of Chinese art. Here in former times it was the custom of the emperors to present themselves as the representatives of the nation, after a night of fasting, and to offer the sacrifices which were supposed to insure the welfare of the people for another year.

The place is called "The Altar of Heaven," but it is not to any of the many deities revered in China that the worship is directed. It is rather to the universe, or, as the phrase is, "to heaven and earth." Many have thought that this was a close, though unconscious, approach to monotheism. It was a service of great solemnity, and though it was witnessed by only the inner circle of court officials, its influence was widely felt through the nation.

In 1911 when the Manchu dynasty was overthrown this annual function fell into disuse. The head of the republic did not undertake to continue the practice, and it has been supposed that with its disuse all signs of the old state religion of China had passed away.

At first sight this would seem to be a fortunate situation. It is natural for Christian people to regard with satisfaction the abandonment of any heathen practice. Yet it is not certain that China is as yet ready to declare formally for Christianity. In spite of all that has been done the missionaries are few and far between. Even the simplest form of worship is better than irreligion. Some of the missionaries are therefore inclined to believe that the revival of this imageless worship may be of value until such time as Christianity is strong enough to replace Confucianism and all other forms of non-Christian religion.

DEAN HAGGARD AND BILLY SUNDAY.

ONE of Billy Sunday's big sermons deals with the second coming of Christ in the lurid terms with which that evangelist is expert. The theme seems to grow more and more central in Mr. Sunday's thought-system with the passing years and his increasing fame.

Formerly it was despatched in a single sermon, like some Disciple evangelists despatch Christian unity or baptism. But latterly the theme appears and reappears in the general course of his meetings, sadly darkening his view of the world.

In Des Moines, Dean A. M. Haggard, of Drake University, who is something of a specialist on apocalyptic writings, was much stirred up by Mr. Sunday's pessimism. He states his own fundamental variance with the evangelist in these terse words:

I assume that coming history is not unlike past history in its general principles—that God as seen in the history of the past will not be greatly different in the history of tomorrow. If Wm. A. Sunday thinks that way, I find little evidence of it. His pessimism is awful, though he tries to tone it down. I wish he and I had time to go over the ground together. I am sure I could appeal to him in some lines of thought.

Mr. Sunday had used the text, "As it was in the days of Noah, so shall it be in the coming of the Son of Man," to fortify his doctrine that the world was headed straight for another cataclysmic destruction similar in its universality to the destruction caused by the great flood. Dean Haggard declares that Jesus did not mean what Mr. Sunday makes him say:

Jesus used these words for one purpose, while Mr. Sunday used them for another. Mr. Sunday used them to prove that the world would be unspeakably bad when Jesus comes, a veritable hell on earth, steeped in such rot and ruin and crime as has never yet been seen! He made our blood run cold and our hair stand on end. As the

context clearly shows, this was not Jesus' use of them. His thought was the surprise to both good and bad in his coming. Jesus never did stand for the pessimism of the Moody Institute.

Mr. Haggard is charitable, however, and makes the usual qualification: "I never did see so much good done by one single sermon loaded down with so many bits of bad exegesis and so much that was arbitrary and unnatural."

THE PAST.

WHETHER you are a sermon maker or sermon taster or just a plain lover of truth do not fail to read the great message of Rev. L. O. Bricker in this issue entitled "The Voice Behind."

Many a sermon is preached from that text.

The assumption always seems to be that the Voice from the past calls us back to the old paths, puts an inhibition on progress, and warns us against the new and untried paths.

Mr. Bricker takes the text quite differently.

He says the Voice from the past counsels and urges us to go forward!

When one stops to think that nearly all of those of the past whose voices anybody cares to listen to were themselves courageous pioneers, pathfinders, it would seem that Mr. Bricker's interpretation of this old text is likely about correct.

Certainly we could hardly imagine Paul counselling timidity, or Luther pointing out the way of reaction, or Thomas Campbell insisting that we must always do things as they had always been done and believe things as they had always believed.

These men of the past are not honored by our servile imitation of them. They exhort us to live our own life, to hew our own way, to find the answers to our own problems by the light that God has given us—just as they did!

The past is, after all, out-and-out progressive.

CITY VISITATION.

AN INTERESTING feature of the international Sunday-school work is the home visitation which has been undertaken in several cities under the direction of Mr. J. Shreve Durham of this city, who has been successfully representing the association in this specific work for some years.

It is the plan to organize the Christian forces of a community through several weeks of careful preparation, and then on a designated day, when, as far as possible, people are requested to remain in their homes, a host of workers go forth two by two to tabulate the population, particularly with reference to church attendance and preference.

Within the past two or three years many cities have tried the plan with great success. In Chicago out of a total number visited, reaching more than two millions, it was found that 946,800 were without church relationships. In St. Louis out of 720,000 visited, 320,000 declared themselves unconnected with any church. In Montreal the total number recorded was 460,000, and of these 170,000 were unchurched, while more recently in Baltimore out of a half million registered 230,000 reported no church connection. The latest city in which the work has been tried is Detroit, where preparations were made to reach a half million people by 6,000 workers in an afternoon. The number of Detroit's unchurched people has been estimated at 270,000. The church canvas will correct that figure.

The advantage of such a church canvas is very great. Pastors and church workers in every part of a city are furnished with a mass of very useful information. More than this, religious leaders and workers are brought together as by no other means. It is difficult to conceive of a cause directly related to religious work that could unite Protestant, Roman Catholic and Jew in a common enthusiasm. And yet that was the achievement in the preparatory work in Detroit, where the executive committee included Bishop Foley of the Roman Catholic Church, Bishop Williams of the Episcopal Church, Rev. C. J. Tanner, pastor of the Central Christian Church and president of the



Detroit Pastors' Union, and Dr. Franklin of the Temple Beth El.

Mr. Durham, who is a member of Memorial Church of Christ of Chicago, is enthusiastic over the results of this plan of visitation, and believes that it holds great promise as one of the most successful methods of promoting Christian union.

PROGRESS IN 1914.

THE year that has passed will be recalled for a generation as the red year of the war. It is difficult to fix attention upon any other than its lurid features. Yet some of the most notable achievements of modern times in the line of human progress occurred in 1914.

After a half century of struggle and reerimination, at times amounting almost to bloodshed, Ireland was granted home rule by England.

The Welsh Church, that has since the establishment of the British Empire been supported by the state, was disestablished, and the nonconformist churches now have equal standing with the Episcopalians.

The completion of peace treaties between the United States and nearly a score of the nations of the world is perhaps for the time overshadowed by the military situation in Europe, but it is the basis for a future era of harmony and good will.

A decided advance has been accomplished in the field of woman suffrage. Several states of our own republic have been added to the column of equal suffrage territory, and abroad the sentiment has likewise gained rapidly.

The desire for peace of a lasting and honorable character has been no doubt greatly quickened by the war, and in spite of immense military and naval preparations on the part even of neutral states there is a genuine movement under way looking toward reduction of armies as useless for insurance against war, and actually provocative of hostilities.

Perhaps most notable of all has been the progress of temperance sentiment and legislation. In Russia the national prohibition of Vodka was an event of enormous significance. Very definite and positive action has been taken in Great Britain, France and Germany to reduce the consumption of liquor as a menace to national strength.

The abolition of the use of liquor in the United States navy was a notable victory for sobriety won by a courageous public official in the face of strong opposition. And the rapid increase of dry territory in the United States has been brought to a climax by the majority vote in Congress in favor of national Prohibition, which though it failed of enactment, foretold the early overthrow of the saloon as a legalized institution in America.

When one adds to these highly encouraging events of 1914 the long list of splendid legacies devoted to religious work, to education, to philanthropy and to the public welfare, little ground is left for pessimists to rail at the dead year. Even the war has brought frank confession from all the combatants that it has no justification, and that it should not have been allowed to break out. The attitude of apology is of great significance considering the world's former attitude toward war.

If the year 1915 can bring us as many signs of moral progress and can crown all with an honorable and enduring peace, it will be the greatest year in recent history.

THIS IS HEARTENING.

DOCTOR NEWELL DWIGHT HILLIS said in private conversation recently that this was the best year for church-going that he had seen in a long time. He told of the experience of Plymouth Church in being obliged to turn away many people from the evening service. He felt that the people were thinking more seriously, more religiously, this year.

MORE MEN FOR THE MINISTRY.

SEMINARIES are reported to have gained from ten to fifty per cent in enrollment this year. There are more trained men entering the ministry. "The Failure of the Church" is not throwing college students into a panic or driving them from the ministry. The service that the church is rendering is too apparent and too vital to the community to permit its permanent neglect by college students. They will continue to answer the call for leadership by an institution which has behind and in it the Christian ideal.

THERE'S TRUTH IN IT.

ANOTED humorous writer in a Chicago daily proposed recently the "absurd" suggestion that all the common soldiers of all the countries now fighting should with one mind drop their weapons and refuse to obey their officers' commands.

It was absurd. But it has sufficient sense in it to show that in the common man, after all, is vested the power to end the whole war business.

THE ANSWER.

"I do not see thee, God!" a soul made plaint;

'O for an angel hand to tear the veil apart;

Hide not from me thy face, I strive, I faint!"

The silence whispered, 'Art thou pure in heart?'"

The Carpenter

BY EDWARD WILBUR MASON.

The breath of pine arose as scent
From shavings on the floor.
The azure of the firmament
Shone in the open door.

The sound of hammer and of saw
Made music in the room:
There labor was a lovely law
Like beauty of perfume.

The hand that fashioned sure and fine
The fragrant wood of earth,
Could trace with starry fire divine
The things of higher worth.

For he from selfish aim was free
Unswayed by care or fret
Who learned to master destiny
In quiet Nazareth!

—THE CRAFTSMAN.

Up the Road

BY CHARLES S. NEWHALL.

Friends of mine along the way,
Whither bound this windy day?
Join us, friend, our way is one,
Up the road, till day is done:

Up the road toward light of Home
Shining far for all who roam,
Shining for us brothers all,
Lest we falter, lest we fall.

Up the road, with words of cheer
Fit to banish every fear,
Helpful deeds and kindly smiles,
Easing so the wind-swept miles.

Up the road we brothers all!
Brave to answer every call;
Up the road, till day is done
And the goal at last is won.

—THE SURVEY.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterians Send Student to Croatia.

In accordance with their more recently adopted methods, the Home Mission Board of the Presbyterian Church sent Rev. Ralph Cummins, of Cincinnati, to Croatia as an "immigration fellow." He spent a year and a half in that country, and part of that time his friends have been very anxious about him. He has studied the language and the customs of the people and now knows the Croats in their native habit. This will be a great asset for his future home mission work. Mr. Cummins will take the pastorate of a Croatian church in America where he may be stationed by the Home Mission Board. The Croats are of the same race as the Servians but politically are under the rule of Austria. They are fighting against the Servians without enthusiasm at the present time. In religion they are divided from the Servians, belonging to the Roman Catholic Church, while the Servians are Greek Orthodox. This division in religion has grown out of their political disunion.

The Church in Germany.

In the Atlantic Monthly sometime since, Prof. Kuno Francke discussed with ability and insight the situation in the Germany of today as contrasted with the Germany of thirty years earlier. From the point of view of a lofty idealism he surveyed its amazing progress in the sciences and arts of living, and asked whether, out of these stirrings of life, there would come a re-awakening of spiritual strivings. He said: "In Germany the church has ceased to be a moral leader; it has sunk back to the position of a defender of creeds. The inner life has been secularized in Germany: the men who shape spiritual ideals are philosophers, poets, artists. In Germany the church had gone so far in its reaction from the free ideals of liberty that in Prussia, for instance, cremation was forbidden by the law, on the ground that it is prejudicial to the resurrection of the body."

A Church News Bureau Founded.

The changed attitude of the daily press toward religious news in recent years is very marked. The Chicago Tribune called Dr. W. B. Norton as religious editor, and Mr. Fegert, who was the originator in Chicago of the "Go-to-Church" Sunday campaign of last year is the religious editor of the Chicago Herald. A church news building is to be erected in New York to become the center for publicity of the religious activities of the country. The movement is started with gifts but will be maintained by selling the news to the daily papers.

Dr. Campbell Morgan Convalescing.

Dr. Campbell Morgan returned to London from Gloucestershire at Christmas time and later went to Mundesley. With quiet and rest, he will soon be restored to a normal condition of health, and will probably be more vigorous physically than he has been in several years. He worshiped recently at St. Andrew's Presbyterian Church at Cheltenham.

Unitarians Prepare Defense.

The Unitarians have prepared to defend themselves during the revival conducted by Rev. William Sunday in Phila-

delphia, which has just begun. Mr. Sunday has been accustomed to call Unitarians agents of the devil, and has said they are certain to be cast into hell. A literature room for the Unitarian cause has been opened in Philadelphia with paid attendant and a committee of twenty has been appointed to co-operate with a committee from the American Unitarian Association. The latter committee is composed of Rev. S. A. Eliot, D. D., Rev. L. G. Wilson and Rev. E. S. Wiers. The Unitarians got to town first and opened their campaign with an address by Dr. Charles W. Eliot, former president of Harvard University, on Dec. 29. He spoke on the theme, "The Impotence of the Christian Churches with Respect to the Prevention of War." Books will be sold or loaned, and tracts will be given away, and these will be much in demand no doubt if the Unitarians receive the usual advertising at Mr. Sunday's hands. The newspapers of the city have engaged to print Unitarian doctrinal statements during the entire campaign. A local Unitarian committee issues the following statement: "We believe that Mr. Sunday does much good, and we gladly add our prayers to those of the multitude who are praying that very great good may result in Philadelphia. Nevertheless we cannot endorse Mr. Sunday's theology and methods, and we hear from Unitarian ministers in cities where these revivals have been held that in the long run they have been detrimental to the religious life of these communities."

Church to Be Organized at Labor Temple.

The Labor Temple, where Chas. Stelzle became known to the larger Christian world, is now conducted by Rev. Mr. Day. A petition has been presented to the presbytery of New York to have a church organized in the temple. During the time when the institution was conducted by Mr. Stelzle there was no church organization. The Labor Temple has found employment for 250 men and women since Oct. 1.

Child Labor Sunday Near.

The Federal Council of the Churches of Christ in America announce that Jan. 24 is to be observed in the churches as Child Labor Sunday. There is a bill pending in Congress now which will materially aid the toiling children of America, which is called the Palmer-Owen bill. The Federal Council urge Christian people to write their congressmen about this important bill.

Len G. Broughton Still Very Ill.

A special congregational meeting of Christ Church, London, where Rev. Len G. Broughton is minister, was held the latter part of December to consider a program for the church during the minister's continued illness. The medical report prognosticated Dr. Broughton's recovery ultimately but suggested that it would be some time before he was able to work again. He has voluntarily reduced his salary to help the church in this difficult time. Dr. F. B. Meyer, the former pastor, sent word that he would be able to preach on Jan. 10 and Feb. 28. Meanwhile the Clarendon St. Baptist Church of Boston report that negotiations continue with Dr. Broughton, with regard

to his return to America, and that they are much encouraged that they will receive a favorable answer.

George Adam Smith Has Son in War.

George Adam Smith is widely known in America for his writings in the field of Old Testament and for his volume of sermons, "The Forgiveness of Sins." He recently received word that his son, Second Lieutenant G. B. Smith, was wounded. He has been with the Third Battalion of Gordon Highlanders. He has a younger brother, Lt. R. D. Smith, in the Indian army.

Union in Canada More Probable.

The union of the Presbyterian, Methodist and Congregational denominations in Canada has been proposed for some years and many difficulties in the achievement of this result have been encountered. The joint committee of the various denominations interested held a meeting in Toronto in December which is the most satisfying of any that have been held to this time. A resolution was adopted once more declaring that no insuperable obstacles existed to prevent the desired union, the vote being 57 to 7, with 2 not voting. The dissenters were all Presbyterians. The basis of union as previously written up was altered in considerable measure at the suggestion of the Presbyterians, a strong paragraph on prayer being added. The plan for the government of the united church was outlined, the national body to be called the General Council, the intermediate provincial bodies to be called conferences, and the district bodies presbyteries. Each of these terms is one in use in the different denominations. The officers of the local church are to be called elders and stewards, another combination of terminology. These together make up an "official board." The union movement when consummated is to be called "The United Church of Canada."

Saloons Close Following Sunday Revival.

One of the results of the "Billy" Sunday revival in Des Moines is that the saloons of the city are to close. The council voted on Dec. 29 that every retail liquor store in the city should close their doors before Feb. 15.

Y. W. C. A. President Dies.

Miss Grace H. Dodge has been the national president of the Y. W. C. A. and she recently died at her home in New York. The funeral was conducted by Dr. William P. Merrill, of the Brick church and Rev. Ira Dodd, of Riverdale Presbyterian Church, the services being private. The flags of the Associations in New York were half-masted during the services.

Half Million Dollars for Training School.

The officers of the Y. M. C. A. Training College of Chicago have recently laid the cornerstone for a half-million dollar plant for the training of Y. M. C. A. workers. This college is within three squares of the University of Chicago and is located at the corner of Fifty-third St. and Drexel Blvd. Robert Weidensall and I. E. Brown founded this school twenty-five years ago and now half of the Y. M. C. A.

workers in the Middle West have studied with them. At the cornerstone-laying, President Davis of Chicago Seminary and President Stuart of Garrett Biblical Institute (Methodist) spoke. John R. Mott, associate secretary of the International Committee, laid the cornerstone and delivered a strong address. He said: "No organization has in such a short time added to it such vast interests in property and money as has the Young Men's Christian Association and I make bold to say that there is no organization in which men and women of wealth believe more earnestly than in this organization. Our material equipment is the visible thing about us and we ourselves are apt to forget the fact that the crowning glory of the Young Men's Christian Association was its spiritual conception. Here lies our danger, and we must have leadership to tide us over, and it is in these leaders, in these schools of prophets, and we hope, of apostles, that we have a right to look to increasingly for the men that will save this organization from these dangers."

The War Revives Religious Spirit.

The question of the effect of the war upon the religious life of the world has brought forth various ideas from religious leaders. In some cases they believe the reaction will be totally bad. In other cases, it is thought that the greater seriousness of the present time with its challenge to deeper thinking, will bring religion to the fore. A letter from Dr. Stalker of Aberdeen, quoted in the *Congregationalist*, says: "There is a strong religious element in the patriotism and enthusiasm with which the young are enlisting, and the movement is being led by those who have been the leaders in the young people's work in our congregations. Even our students of divinity are on the tiptoe of excitement. There is a widespread spirit of prayer; multitudes of meetings for prayer are being commenced; and many ministers are speaking of revived interest in their congregations." A letter to Dr. W. H. Roberts, of Philadelphia, from Prof. August Lange, of the University of Halle, says: "The churches are full and overflowing as they have not been for decades. Religious sentiment has taken a new lease of life."

Largest Sunday-school in the World.

What is reputed to be the largest Sunday-school in the world is at Brazil, Ind., in a Methodist Church. This school has just re-elected William E. Carpenter to the position of superintendent for the 27th time.

Methodist Schools Get Money.

The General Education Board of the Methodist Episcopal Church the past year promised twelve colleges and universities a total of over a million dollars conditioned upon their securing a like amount. The largest gifts were to Ohio Wesleyan, \$125,000, and to Baker a similar amount. Northwestern University was given \$100,000. Plans are under way to give twelve institutions a total of six millions in the near future.

A Pageant of Methodism.

The Epworth League has put out in pamphlet form a "Pageant of Methodism." This presents in pictorial and dramatic form four episodes in the history of Methodism. In the first, the beginnings of Methodism in England are shown, including scenes in the Wesley

home and of street preaching by John Wesley. Episode two presents the beginnings of Methodism in America, centering in the homes and lives of Philip Embury, Barbara Heck, Francis Asbury and Thomas Coke, with a view of John Stewart preaching to the Indians. In episode three, the work of the pioneer preachers is shown, including Solomon Sharp and Peter Cartwright. In episode four, the work of the denomination in its various boards at the present time is presented. This dramatic performance is the work of Miss Emma Robinson, national secretary of the Junior League, Mrs. Nella F. Ford, chief clerk in the Central office of the League, and Mr. J. Howard Armington.

Church Club Hears Editor.

The Congregationalist Club of Boston, recently brought to the city Mr. MacDonald, editor of the *Toronto Globe*, who spoke on "America's Greatest Achievement in the Light of Europe's Colossal Failure." The club had 600 men present for the meeting, and among the guests were all the religious editors of the city of Boston, including the Unitarian and the Universalist.

College Presidents Meet.

On the evening of Jan. 14, there were 114 college presidents of America in a meeting at the Hotel Sherman in Chicago. The occasion was a meeting of the boards of education in the various denominations jointly with the Association of American College Presidents. The meetings decided upon an interdenominational campaign in behalf of the Christian colleges of the thirteen co-operating denominations. The plan includes a general interdenominational survey of the field, a united campaign of publicity, a nation-wide series of inspirational conventions, and a follow-up campaign. Each denomination is to work its own plans concerning the several colleges over which it has control, but all are to share in the general features of the work. The evening speakers were Bishop William Fraser McDowell of the Methodist Episcopal Church; Henry Churchill King, president of Oberlin college, and the Rev. Cleland B. McAfee, professor in McCormick Theological seminary. The subject discussed was "The Moral and Religious Phases of Education." The council of church boards elected the following officers for next year: President, the Rev. J. W. Cochran, Philadelphia, of the Presbyterian board; vice president, the Rev. F. W. Paddleford, Boston, of the Baptist Board; secretary, R. D. Kyle, Monmouth, Ill., United Presbyterian board; treasurer, the Rev. Elias Thompson, Boston, Congregational Board.

Cincinnati Presbyterian Leader Changes.

Rev. Dr. Robert Watson has announced that he will accept the call to the Scotch Presbyterian church of New York, expecting to begin his services with that church on Jan. 1, 1915. Dr. Watson has had a downtown field in Cincinnati and goes to one in New York which is equally difficult.

Minister Changes Denominations.

Rev. Dr. Thomas Reed Bridges, who has been pastor of the South Reformed Church of New York, has resigned his pastorate and informed his classes that he wished to be dropped from the rolls as he was entering the fellowship of the Protestant Episcopal church. He has been confirmed by Bishop Greer and has be-

come a candidate for holy orders in the diocese of New York.

Dr. Macfarland for General Secretary.

At the recent meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, Dr. Chas. S. Macfarland was made general secretary of the organization. He has been doing the work this title indicates for the past two years and his work has shown great grasp of the fundamental religious problems in America. Several important commissions have been organized and the reports of the social service commission in connection with strikes in the mining territory in Michigan and Colorado have been noteworthy. Dr. H. K. Carroll will be associate secretary with an office in Washington.

Increase of Ministerial Students.

Waynesburg College of Pennsylvania reports an increase of 50 per cent in the number of its ministerial students as compared with last year. As the increase in the other classes of students is only 27 per cent, it is seen that there is new interest in choosing the ministry as a life vocation. Many schools report similar increases.

Y. M. C. A. Adopts New Methods.

The Y. M. C. A. is undertaking to make its work effective with 150,000 school boys who are being brought together in life problem classes. This is but one of the interesting ways in which this organization shows it is young enough to continue adjusting itself to its environment. There have been sixty-three new buildings built the past year costing \$7,300,000 and there has been a gain in membership of 27,000 members. More than 7,000 members of the association have become church members during the year. There is a definite effort to relate association workers more closely with the church and many of the secretaries in Detroit are teaching Sunday-school classes.

Historic Boston Church is Restored.

Park Street church of Boston is one of the historic institutions of Congregationalism. With the change of neighborhood in the great city, it seemed for a time that the church would have to go down. The building was one of the fine examples of the colonial architecture but it had been painted white over its brick exterior. Nine years ago, Dr. A. Z. Conrad was called to the pastorate of this church. First the interior of the building was redecorated and put in order and then people outside the membership were induced to pay for having the old paint sandblasted off the brick and a fresh surface again exposed. The ministry of Dr. Conrad has been so efficient that 623 people have been received into the church during his pastorate. The basement of the church is rented for small stores, as ground values in this neighborhood are very high, and such rental is in lieu of the endowment that will later come when a fund of \$300,000 is realized to perpetuate the church. The able pastor is opening his tenth year with this church under favorable auspices.

Y. M. C. A. Builds in New York.

The first building to be erected by the Y. M. C. A. from the four million dollar fund in New York will be a lodging house costing \$400,000 to be located in the Bowery. There will be fifteen cent beds and five cent breakfasts as features of the building.

Here and There

GOOD PREACHING VERSUS GOOD HEARING.

Good preaching compels good hearing, but would not a sympathetic hearing compel better preaching? We hear a good deal about the eloquent tongue. We ought to hear a good deal more about what Dr. Joseph Parker called the eloquent ear. Hearing like speaking is a fine art. We may station a battalion of forces at the ear-gate that will kill the wisest and best words of any preacher. Listless, indifferent and critical hearing will take the heart out of the best preacher that ever lived. Sometimes a spirit possesses a congregation that seems to say when the preacher rises to speak, "Now is the time for a nap," or "There is nothing here that interests me." That spirit should be cast out, even if the entire church must betake itself to fasting and prayer.

Churches everywhere are calling for men who can preach. Preachers ought to demand churches that will hear to their own profit. Interest on the part of the people will create enthusiasm in the preacher which, in turn, will be imparted to the hearers. Such interest unlocks the doors of his treasure-house. A live attitude on the part of the congregation will wake up a sleepy preacher. An appreciative audience is equal to a good text: it is half the battle. The preacher in such cases wins the victory before he says a word. The people are with him, not against him, as they always are when they are restless and give every indication of being bored. They go along with the torrent of his thoughts and are refreshed by the hearing as he is by the speaking. While good preaching is always to be demanded and to be cultivated, we must also remember that Jesus said, "Take heed how ye hear." If by our words we shall be justified or condemned, the same law will hold with reference to our hearing.

The tongue is a death-dealing or a life-giving member; so also is the ear.

A WORD OF CAUTION IN SEASON.

Don't let us learn everything this year! We may live through 1916 and 1917, and those years will be very dull if we compass all knowledge this year. Let us leave, at least, a few remnants over. If we find ourselves being carried almost irresistibly to the goal of all things worth knowing let us beg some benevolent neighbor to come to our aid. Think of the terrible handicap of knowing everything! We should then be compelled to live in peace. Perish the thought! The only man of our acquaintance who had sighted the "ne plus ultra" of human knowledge was the most disagreeable neighbor we ever knew. He was so learned that he was unbrotherly and almost a barbarian.

When we are sure that we know all things it is time to study the thirteenth chapter of First Corinthians.

THE ANNUAL REPORTS.

The annual reports of the churches ought to be read and pondered as they appear in the papers. We have a weakness for facts and figures which record the progress of the work done year after year. But the best part of the pastor's work, and we may say the church's work,

can never be reduced to paper—the prayers, the self-denials, the satisfactions, the joys, the sorrows, the vexations, the disappointments, all of which may contribute to the upbuilding of the Kingdom. The work of a pastor, if it be real work, must come up through great tribulations. No record can be made of the heart-struggles, or of the victories won on fields unsurveyed by human sight. The book of Revelation has one fact which runs through all its mysteries—triumph through toil and sorrow. The inner life of Christ was summarized in the two words, "Jesus wept." He was pre-eminently the Man of Sorrows. We may be sure that wherever a good work has been done by the churches, there the sacrificial note will be heard. The road to attainment is neither smooth nor shining. Every tree of life, even in the humblest parish, has its roots in some Gethsemane. The fruit of such trees we may see in one form or another in our annual reports.

WIFE-BEATING AS A RELIGIOUS EXERCISE.

The following will be of interest to those who are interested in the love of certain types of people for the letter of the Scripture. This is taken from the London Examiner for October 11, 1856:

"A very large number of wife-beating cases have recently been brought before the magistrates of Whitehaven, where there exists a sect of professing Christians, who propagate the opinion that the practice is in accordance with the word of God. The Rev. Geo. Bird, formerly rector of Cumberworth, near Huddersfield, has established himself there, and drawn together a congregation, and within the last few weeks it has transpired he holds the doctrine that it is perfectly scriptural for a man to beat his wife. About six weeks ago, James Scott, a member of Mr. Bird's congregation, was summoned by his wife for brutally beating her, because she refused to attend the same place of worship that he did. When before the magistrates, Mrs. Scott said she had no wish that her husband should be punished, if he would promise not to ill-use her again. When asked by the magistrates whether he would make the requisite promise, he refused, saying, 'Am I to obey the laws of God or the laws of man?' As he would not give the promise, the magistrates committed him to prison for a month, with hard labor. The Rev. Mr. Bird has since delivered a course of lectures on the subject of Scott's conviction. He contends that it is a man's duty to rule his own household; and if his wife refuse to obey his orders, he is justified, according to the law of God, in beating her in order to enforce obedience."

From the above it is evident that Mrs. Scott was a better Christian than her husband. She was willing to let him go unpunished, if he would desert the ranks of the militarists and lead a quiet and peaceful life. This, of course, he refused to do, and the magistrates had no alternative but to send him to jail. He became a martyr for the sake of the truth.

I am inclined to believe that the religion of the Scott family was in the wife's name.

It is more than likely that the singing in the Rev. Mr. Bird's congregation was done by a male chorus. Few women would be likely to take their life in their own hand by becoming members of a

church in which a husband was allowed to live with a club in his hand. The men, in all probability, did the singing, while the women, for a certainty, did the weeping. If any women were members they received their spiritual instruction by the method of absent treatment. The women who became members under duress were divided into two classes, those who were under the physician's care, and those who were not. Sunday must have been a day of terror to the women of that parish where the paramount question was, "Will you go to church with me to-day, or stay at home and nurse your wounds?" Few women could say with gladness on a beautiful Sunday morning, "Let us go unto the house of the Lord." If they went it was to escape the wrath of their husbands, who likely kept themselves in training so as to be able to administer the necessary correction to a recalcitrant wife on a moment's notice. The poor wives exhibited the blackness of their hearts by the black eyes they exhibited on Monday mornings, to the delight of the faithful. A bruised face told of a domestic cyclone which was stayed in its devouring path only by the fist of a saint who received his inspiration from the Rev. Mr. Bird. No one in that congregation ever asked, "Where is Mrs. Blank today?" Everybody knew she was at home doing her best to recover from the effects of a pious threshing at the hands of some Mr. Scott. The entire group must have been experts in carrying first aid to the injured.

As for the Rev. Mr. Bird he may have had ten talents, but it is certain he had ten talons. It is likely that he denounced all who did not agree with his interpretations of Scripture. There is no doubt that he handed out many varieties of properly labeled packages of anathemas for those who did not make a specialty of wife-beating, according to the Scriptures. He was one of the tribe who had no use for the weak-jointed fraternity who are not cock-sure of everything celestial and terrestrial. Those who did not share his hobbies with him were set down as the pests who made the Word of God void by their traditions. He was always summoning the faithful to look well to their guns, that an enemy was lurking near. Unless one measured his peck in the half bushel of this reverend wife-beater, no quarter need be expected, no Godspeed, no welcome into his house. He might meet one who differs on a literary, cultural, or social basis, but not in any Christian way lest his spiritual whiteness should be blemished. He would wash his hands clean of this whole mess of entangling alliances. He would even die before he would surrender the precious privilege of beating his rebellious wife. What this old world needs is men of flint like the Rev. Mr. Bird.

In our time this Mr. Bird would be looked upon as a bird of prey. He has gone, though unfortunately he did not take his spirit with him. Of course, we would not give our offending wives a black eye because they do not share our views, but we give our neighbor's reputation a black eye, because he does not share our views. To justify ourselves we fall into the arms of a favorite text, just as the Rev. Mr. Bird did. Not ours to maul each other with fists; that is the method of the plebeian. Ours to fling the barbed word that rankles in the wound.

The Rev. Mr. Bird has gone, but he has left a family who, in one way or another, are immortalizing his spirit.

E. B. BARNES.

Our Readers' Opinions

MR BRYAN AND THE PROHIBITION VOTE.

EDITOR THE CHRISTIAN CENTURY:

Will you permit a little objection to your editorial treatment of Secretary of State Bryan and the vote on the Hobson Resolution? You seem to me to both mistake Mr. Bryan's position and to unjustly impugn his motives.

In the first place he did not make any active opposition to the resolution on the plea of States Rights or any other plea. He merely stated, as he has on other occasions, that, in his opinion, it would forward the cause of an ultimate dry nation more to stick to local and state prohibition for a time.

On the other hand he said "this is a matter of opinion and relates to the policy of national action at this time rather than to the principles involved." Again he said "in the debate over the amendment a good deal was said about the doctrine of local self-government. You need not worry about that. The liquor interests have no more respect for local self-government than they have for Federal action and those who want to abolish the saloons will not allow them to hide behind any such pretext when enough states act favorably to make it likely that a national amendment will be ratified."

Thus it will be seen that the Secretary of State did not even join Southern Congressmen in the States Rights plea. In the issue of his Commoner where he first stated his position he devoted thirteen and one-half columns to his battle on the saloon, and this was no exception to other issues. That is much more space than any religious paper published devotes to it. When the old war horse of a political party that has long made alliance with the liquor traffic makes so drastic and uncompromising a battle upon booze it seems to me a little disingenuous to accuse him of policy mongering on so small a basis of facts.

It is interesting also to note that the delegations from dry southern states gave majorities to the negative side of this resolution while such utterly wet northern states as Pennsylvania gave majorities to the affirmative side of the issue. Thus it is evident that the vote on neither side was necessarily a dry vote and that the best dry men voted, not for the saloon but for States Rights in settling the score with the saloon.

ALVA W. TAYLOR.

Columbia, Mo.

AS OTHERS SEE US.

We have several times called the attention of our readers to the battle royal that is on among the Disciples, or, as they are popularly called in this part of the country, the Campbellites. We are unable to see, by the way, why any of our Disciple friends should ever object to that term "Campbellite," for the question now at issue is whether or not the members of this body of Christians will be true to the teachings of Alexander Campbell. Indeed, the more liberal party in this communion insist that the position of their opponents is radically different from that of Mr. Campbell, the founder of this body of Christians and, as a writer in The Christian Century puts it, that it constitutes a "flight toward anti-ism."

Editorially, The Christian Century tells us that "this is the sad fate that has today overtaken the Disciples: To have developed within their own fellowship a body of thought more typical of the precise thing their whole history protests against than can be found elsewhere in Christendom." This body of thought, which constitutes the "flight toward anti-ism," is expressed in the statement that other denominations, Presbyterians, Methodists, Congregationalists, etc., are not churches of Jesus Christ and their members not members of the universal Church of Christ—a statement which can

be heard almost any day from the pulpits of "Christian" churches in this section. This exclusive "anti" view is championed by The Christian Standard, while The Christian Century—and by the way, it has the support of a large and very influential following—boldly declares that other evangelical churches are churches of Christ, and that their members are members of the Church of Christ "and therefore not without baptism," even though they may not have been immersed.

Both parties to the controversy agree that there is "no other way into the Church of Christ except by being baptized into it," but The Christian Standard and its followers insist that there can be no baptism but immersion, while The Christian Century takes the opposite view. It holds that immersion is the right and proper form of baptism, but does not hesitate to affirm that "men are in the kingdom of God who have not been immersed," and pertinently asks: "If Presbyterians are members of the Church of Christ, and there is no revealed way of admitting into the Church of Christ save by baptism, when were these Presbyterians baptized and in what did their baptism consist?" It concludes that "the discussion of the baptism question is an academic question," and is equally certain that "the practice of Christian union is not a debatable question." At this point it is clear that The Century and not The Standard is in accord with Alexander Campbell, who said: "I labor to see sectarianism abolished and all Christians of every name united," and who further declared: "So long as any man, woman or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offences and raised again for our justification—or, in other words, that Jesus is the Messiah, the Saviour of men—and so long as he exhibits a willingness to obey him in all things, so far as knowledge extends, so long will I receive him as a brother and treat him as such."

It becomes increasingly clear that Alexander Campbell was one of the men who lived ahead of his times. He had a vision of a united Christendom upon a spiritual basis, but he was much harassed by, and in a measure, forced to yield to the views of those who sought to make entrance into the kingdom depend upon a formal act, who sought, as Mr. Campbell himself expressed it, to "make baptism a savior and a passport to heaven." He had a vision of Christian fellowship which, it must be confessed, the Disciples have failed to materialize. But The Christian Century is continually holding before its readers this fine ideal, ever urging that Disciples should welcome all Christians to fellowship, waiving the question of baptism, as is witnessed by the following paragraph from its issue of March 21: "If Presbyterian churches are churches of Christ and Presbyterians are members of the Church of Christ, no man can formulate a reason, satisfactory to the Disciple conscience, why the Disciples should not receive them joyfully into their fellowship. If we say they have been baptized, well and good. If we say they have not been baptized but are nevertheless members of the Church of Christ, then baptism is something entirely different than Disciples have always conceived it. But whether we say they are baptized or not, the single fact that they are members of Christ's Church is sufficient to determine our duty. The fact that they have been received into full fellowship with the Head of the Body leaves no ground whatever for a congregation of members of the Body to withhold fellowship from them. On the contrary, their membership in the Church of Christ creates a positive obligation upon the part of every church of Christ to receive them."

THE PRESBYTERIAN ADVANCE.

Nashville, Tenn.

THE DRIFT OF THE WIND

Straws show the drift of the wind; but when it overturns a rock that has stood solidly against it for years, the fact testifies to the uncommon strength of the gale. All sorts of straws lately have shown the drift of the wind toward equal suffrage; but it must be strong indeed when so stubborn a rock of opposition as the editor of the Ladies' Home Journal suddenly weakens. For years there has been nothing too bad for Mr. Bok to say against suffrage and the suffragists. Now he comes out with the following sensible paragraphs:

"It is unwise for a woman to say: 'I don't care about the vote.' She must care. It behooves her to be ready if the ballot is given her, for when it is hers she must be ready. That much is sure, and that much she can do.

"It makes no difference whether a woman wishes that suffrage may come to her or not, this much is vital: that she should get ready for it. A woman should say to herself that it is going to come, and then prepare herself for it. That is, she should begin to open her eyes to the big world, to this big country and to the community in which she lives, and try to find out what they all mean and stand for. Let her make up her mind to take a half hour each day and read a good newspaper; in other words, get 'posted.' And that is what every woman must do. For if the vote comes to the women in her State, she will have to vote in order to offset the vote of some woman who may not be as desirable to the community as she tries to be.

"Suppose the vote doesn't come her way, has she had her pains and spent her time for naught? Not at all. She is the gainer, for, whether she votes or not, every woman should know more about what the great questions of the day mean. There is not the slightest doubt that women would be better companions for the men of their families if they did know. So a woman really gains two or three distinct points by mentally granting that the privilege of suffrage may come to her, and preparing herself for the intelligent exercise of it before it comes."

NO MORE EAVESDROPPING.

Eavesdropping on rural party-telephone lines, common in almost every sparsely settled community where amusement is limited, has been made practically impossible by the invention of an attachment which heralds the fact immediately in case a third person "listens in" on a conversation. The story of this improvement is told by Popular Mechanics. The announcer is composed of a toothed disk which is set in motion by the removal of the receiver from its hook. This device then breaks in with a series of musical notes which informs the persons using the line exactly whose instrument has plugged in. In case the offending telephone's call is one long and two short rings, for instance, a bass and two high-pitched notes will be chimed. The indicator also gauges the length of a conversation and breaks the connection after the line has been open four minutes. A person wishing to talk longer than that may make a new connection by pressing down the indicator lever. A record also is kept of the number of hours the instrument is used during a year.

The Sunday School

RUTH CHOOSES THE TRUE GOD.

INTERNATIONAL UNIFORM LESSON FOR
FEBRUARY 7.

Ruth 1:7-18. Memory Verses, 16, 17.
Golden Text.—Thy people shall be my people,
and thy God my God, Ruth 1:16.
American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
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(6) Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. (7) And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. (8) And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house; Jehovah deal kindly with you, as ye have dealt with the dead, and with me. (9) Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept. (10) And they said unto her, Nay, but we will return with thee unto thy people. (11) And Naomi said, Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands? (12) Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should even have a husband tonight, and should also bear sons; (13) would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me. (14) And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her. (15) And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god; return thou after thy sister-in-law. (16) And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; (17) where thou diest, I will die, and there will I be buried: Jehovah do so to me, and more also, if I should be parted from thee. (18) And when she saw that she was steadfastly minded to go with her, she left off speaking unto her.

Verse by Verse.

BY ASA McDANIEL.

6. *She, Naomi.—Her daughters-in-law.* Ruth and Orpah. *Moab.* Moab occupied the table-land east of the Dead Sea. Its northern boundary varied greatly, extending from the river Arnon to the upper end of the Dead Sea. At that time it was prosperous land. *His people.* The children of Israel. *In giving them bread.* The famine, v. 1, had passed and prosperity had again returned for which Jehovah was devoutly given credit.

7. *The place where she was.* The land of Moab which had been Naomi's temporary home during the famine in her native land. *They went on their way.* Farewells were seldom spoken at home in those Eastern lands. According to the custom Ruth and Orpah accompanied their mother-in-law a short distance. We accompany our friends part way (to the train) on their homeward journey.

8. *Naomi said; Go, return.* Naomi feels how much they must sacrifice to go with her, for she well knew the attitude of Israel toward people of other nations. *Her mother's house.* In Eastern countries women occupy apartments separate from those of men, and daughters are most frequently in the care of their mothers. *Jehovah deal kindly with you.* Simple petition in their behalf. *Dealt with the dead.* Naomi commends her daughters-in-law for their devotion to her sons. *And with me.* She also approved of their treatment of herself.

9. *That ye may find rest.* To find rest is an Oriental form of expression for entering the marriage state. There is no place in the East for an unmarried woman, whether maid or widow, except in her husband's house.

10. *We will return with thee.* Naomi's life in Moab attracted the daughters-in-law. So greatly were they attracted to her that they were willing to bid farewell to country and kindred rather than say good-bye to her.

11. *Have I yet sons.* The custom is found in Israel. Gen. 38:26, and the law is found Deut. 25:5-10. Naomi reminded Ruth and Orpah that she had no more sons.

12. *Go your way.* Naomi would persuade them to return to their respective

homes. She recognized better prospects for them in their native land.

13. *Would you therefore tarry till they were grown?* Naomi shows this position to be improbable. Thus by two lines of argument she tries to persuade her daughters-in-law to return. First the prospects of new family relations in their native land, and second that all hope is gone if they go with her.

14. *Wept again.* See v. 9. It shows the strong attachment which had grown up between them. Strong ties are the result of true lives. *Orpah kissed her.* After the

last sad kiss of faithful friends she returned to her country. The great duty of the Moabites was "Chemosh." Num. 21:29.

15. *Return thou.* Naomi tried to use to advantage the argument that Orpah had gone back, therefore Ruth should go.

16. *Entreat me not.* Ruth's mind was made up. She was determined to go with Naomi to the land of Israel at any cost. *Go, lodge, people, God,* are all expressions which show Ruth's devotion, and how willing she was to completely sever the home ties to be with Naomi in a strange land.

17. *There will I be buried.* The choice Ruth made was not an experiment, it was for life.

18. *Steadfastly minded.* When Naomi saw that Ruth had her mind made up she said no more. Fuller says Ruth was a "fixed star." We need more of them.

A Story of Personal Work

The Lesson in Today's Life.

BY JOHN R. EWERS.

Why did Ruth choose the true God? It is not an easy thing to break away from traditional religion. We witness today



the reluctance with which people of the established classes in heathen lands yield to our faith. This is a fine lesson in personal work. Ruth was won by an attractive personality. Is there anything wrong about such a method? One of the leading college presidents has

Rev. John R. Ewers, been heard to say that he considered it no sin to win men to Christ by winning them to himself first! There is nothing heretical about that. On the other hand it is precisely correct.

YOUR OWN CASE.

It was undoubtedly because you saw Christianity incarnated in the lives of your father and mother, in your brothers and sisters, in your uncles and aunts, in your neighbors and friends, in your Sunday-school teachers and minister or in some one else whom you greatly admired, that you gave your heart to Christ. May we not go further and maintain the assertion that this becomes the determining motive in every religion the world around. Even Christ won us to God by dwelling in winsome flesh among men.

THE MOTHER-IN-LAW.

Moreover in this case it was the mother-in-law who was attractive, who made religion attractive. We have had our threadbare joke about the proverbial mother-in-law who wore out her welcome. But mother-in-laws are great institutions. They evolve into grandmothers. All mothers are splendid! The heart of this lesson must be found in the broad-minded, sweet-spirited, magnanimous nature of Naomi. Ruth, simple and charming as she was, would never have been heard of but for the noble nature of Naomi. Here is the supreme mother-in-law. Naomi was true to Yahweh. Naomi made His religion attractive. Naomi was so consistent and yet considerate in her religion that she won Ruth.

CHARM OF MANNER.

A celebrated English writer, Mr. Edmond Holmes, has recently given us a book entitled, "What is and What Might

Be." In this book which deals with education and which makes a wonderful appeal for "Self-realization" in a natural way, he names the seven marks of an educated person: "Activity, versatility, imaginative sympathy, large and free outlook, self-forgetfulness, charm of manner and joy of living." Now it is of more than passing interest to me to note how Jesus embodied each and all of these virtues. He was intensely active, saying: "My Father worketh even until now and I work." He was versatile. Note the wide range of his interests. All kinds of occupations interested him: caring for sheep, making bread, building houses, gathering grapes, sowing seed, trading in the bazaars. He touched life as a teacher, a reformer, a healer and a friend as well as preacher. Children and scholars, nature and crowds, harlots and home-folks, rich and poor, cultured and ignorant, books and people—all were objects of his interest. He possessed imaginative sympathy for he had compassion upon them. He put himself in the other man's place. He wept. He laughed. That is a fine phrase: "Imaginative sympathy." He had the large and free outlook. He said, "You have heard but I say." Petty rules did not hold him. "The Sabbath was made for man," he said. He was forgetful of self. "I came not to be ministered unto but to minister," he said. And now, "charm of manner," did he have that? He was a gentleman. He dressed well. He drew all sorts and conditions to him. They trusted him. They loved him. Jesus certainly possessed in superlative degree, "Charm of manner." He won men to God by winning them to himself. Men liked his manner of life. His was the attractive personality. And finally he had as a consequence, "Joy of heart." "My peace I leave with you," he said.

A PLAIN DUTY.

Ruth was won by Naomi's attractive personality. She wanted the same religion. Frequently we hear it said, "Well, if he has religion I want none of it!" Why should you not be attractive? Why should you not cultivate charm of manner? Why should you not be gracious, kindly, mellow, frank, pleasing? You should. It is a sin to be a crab and a grouch.

Out of eight Massachusetts towns that voted recently one went "dry" which has been "wet" for many years, while in almost every other instance the vote for license was considerably reduced.

The Mid-Week Service

BY SILLAS JONES.

TOPIC FOR FEBRUARY 3.

Fret Not, Faint Not, Fear Not. John 13:1; Psalm 139:10; 121.

"Woe unto them that are at ease in Zion." "Be not therefore anxious for the morrow." There are those who enjoy but do not serve. They are blind and indifferent to the consequences of their acts. Over against them stand those who are keenly alive to consequences. The latter may think only of what will happen to themselves and so be just as selfish as the former. Even if they are not selfish, they destroy their efficiency by anxiety. The ease of those who do not serve and the anxiety of those who take thought anxiously for themselves are easily confused with the quiet confidence of faith and the foresight of love. The man who believes and loves knows the difference.

HE LOVES THEE.

How far shall we trouble ourselves on account of the evil there is in the world? Last summer two sisters in Northern Illinois killed their brother. The people of the county in which the killing occurred thought the deed was murder. They demanded punishment. To their surprise and disappointment the verdict of the jury was, "Not guilty." The jurymen were denounced. The indignation of the people grew in force the more they talked about the verdict. They felt that the jury had given encouragement to crime. Then it came to the mind of some one that the widow of the murdered man had a mortgage on the little farm he had left her. The people raised money to pay this mortgage and to meet other obligations. If the sisters had been found guilty, the widow would probably have been left to pay her debts the best she could. However that may be, the commendable thing is, that people who were fretting over what they considered an evil, satisfied themselves in part by doing a good deed.

HE HOLDS THEE.

The Homiletic Review gives the following from the Christian Guardian: "During the South-African War this telegram came from Ladysmith: 'A civilian has been sentenced by court martial to a year's imprisonment for causing despondency.' The explanation given was that the man would go along the picket lines, saying discouraging words to the men on duty. He struck no blow for the enemy. He was not disloyal to the country. He was simply a discourager. It was a critical time. The fortunes of the town and its brave garrison were trembling in the balance. Instead of heartening the men on whom the defense depended and making them braver and stronger, he put faintness in their hearts and made them less courageous. The court martial adjudged it a crime to speak disheartening words at such a time. And the court martial was right."

HE KEEPS THEE.

Desire and the doubt that desire will be satisfied give fear. We have to learn what desires should be satisfied and how they should be satisfied. The runner removes all unnecessary clothing. In the race of life we ought to decide early what we need and what we can leave behind us. Then, when we have a pretty good idea of what we must have in order to live a complete life, we shall find that courage is indispensable to a calm state of mind. The only safe person is he who can bear whatever comes to him. The reason disaster overtakes many who have the sense of security because they have wealth and friends is that their sense of security is false. Safety lies in the man himself. And he is safest who rests himself in the eternal goodness. He is independent of the accidents of life, not of the power that makes for righteousness.

Ps. 9:9; 34:8; 112:5, 7, 8; Jer. 17:7-8; Matt. 6:25-34; Phil. 1:19-21; 1 Tim. 4:10; II Tim. 1:12.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE REVIEW AND EXPOSITOR, A BAPTIST QUARTERLY.

By PROF. W. J. MCGLOTHLIN, PH. D., D. D.
The Meaning of Baptism. By Charles Clayton Morrison, Editor The Christian Century. Chicago, Disciples Publication Society.

This is one of the most interesting and significant of recent books on baptism. The author is a member of the Disciples' Church and editor of one of their most important publications. He is therefore an immersionist in principle and practice, and would be supposed to be a follower of Mr. Alexander Campbell, the founder of that sect. And yet he breaks away from what he terms the "immersion dogma" and consciously and vigorously opposes Alexander Campbell. What the author means by "immersion dogma" is not very clear. It is not the "practice" of immersion, for he believes in that. Apparently by "immersion dogma" he means the insistence that the bare physical act of immersion is alone baptism and all there is in baptism. He reiterates the assertion that baptism is not a physical but a moral act, a self commitment, an "initiation" into the church of Christ. It is the act of joining the church, a social act. The idea of a spiritual Church is repudiated; the only church is the visible body of believers into which baptism inducts one. One body of Christians is as truly a church of Christ as any other, and any act called baptism suffices, though immersion is the Biblical and most satisfactory form. He declares in the preface "that the Disciples' plea for Christian unity will continue to be abortive so long as Mr. Campbell's view of baptism persists among them," that "the younger generation of educated Disciple ministers and church leaders are in great confusion of mind on the subject" of baptism, and that he has written to "offer a positive ground upon which those who have grown indifferent to the baptism question may stand." He hopes that he has succeeded "in working out a thesis on baptism which resolves from it all elements of legalism and arbitrariness and at the same time revives it as a preachable subject for the modern minister."

The author writes for his own church and for the Baptists, that is for all who insist that baptism is an immersion in water. This view he repudiates, maintaining the thesis that classic usage does not settle this question. In fact, he seems to claim that the physical act was scarcely in the mind of the first Christians. To them it was a moral and social act, and this significance alone was present to their minds, though they did actually immerse. He seems to think that all who practice immersion see in it nothing but the bare physical act, which is, of course, far from the truth with respect to the Baptists whatever may be true among Disciples. To his thinking there is no symbolism in the act. Its whole significance lies in its initiatory character, and naturally one act is about as good as another. His view leads to the conclusion that any other self-dedicator act might be used just as well as baptism. And yet he insists that baptism as interpreted by him is absolutely necessary to salvation. At the same time he protests vigorously against the legalistic and sacramentarian views of baptism. His belief that baptism is the social act of self-dedication, inevitably excludes infant baptism, and yet he favors the reception without rebaptism of members

baptized in infancy coming from pedobaptist churches. Baptism as he defines it is absolutely necessary to salvation, and yet those churches that baptize in infancy are true churches of Christ and their members to be received by the Disciples without baptism. The book is an attempt at an irenicism between the Disciples and the non-immersing pedobaptists; it is also a serious attempt to get away from and to get the Disciples away from the bare legalistic ceremonialism of Alexander Campbell. It is a return toward spiritual religion. But as is perhaps natural, the book is confused and full of contradictions. For example the legalistic and sacramentarian view of baptism is rejected, but baptism is one of the necessary conditions of salvation; baptism is not a physical but a moral act, and yet it is inseparably connected with a physical act; baptism is not immersion, and yet immersion was the scriptural and is the best act; infant baptism is excluded and is not baptism, but people baptized in infancy are to be received into the churches; one cannot, unite himself with God's people except in something called baptism, though it makes little difference what that something is.

The book is a curious congeries of contradictory views, but in so far as it indicates a recession from Mr. Campbell's position on the part of the Disciples it is to be welcomed.

THE CHURCHMAN (EPISCOPAL.)

The writer, who was brought up among the "Disciples of Christ," endeavors to give a rational and Scriptural account of baptism, quite apart from the doctrine and practice of the Church. Immersion, he finds, is not the necessary mode of baptism, though he thinks it was the apostolic practice. The doctrine of regeneration in baptism, as he understands it, is "thoroughly magical and superstitious," and "all such magic as this has been historically rejected by our Protestant Christianity." Yet he admits that it is as old as Justin Martyr, and he might have added it was universally held up to the sixteenth century. He says, quite truly, that Christ came to give life, and that baptism was the form of initiation into the Christian brotherhood. But if the Church is really the Body of Christ, and "as many as have been baptized into Christ have put on Christ," it is surely in and through baptism that the new life in Christ is given.

THE EPWORTH HERALD (METHODIST.)

"The Meaning of Baptism," by Rev. Charles Clayton Morrison, is a fresh and vigorous treatment of a much discussed subject. It is a rather remarkable book, coming as it does from the editor of one of the leading Disciples publications in the United States. One does not wonder that some of his own brethren have attacked it, for what the author attempts to do "is to take Alexander Campbell's own New Testament and show that in his interpretation of baptism he was in error, in fundamental and costly error, and that his teaching on this subject misled the movement for Christian unity, of which he was the recognized champion." While not agreeing with all the statements made, it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself. Twenty-two chapters, 222 pages. Disciples Publication Society, Chicago. Price, \$1.35.

Disciples Table Talk

Judge Wants More Pastoral Calls.

Judge U. E. Harmon of Tacoma, Wash., spoke before the ministers at the Pacific Northwest Parliament of Disciples of Christ recently and said: "Next to being a great preacher, I regard the personal touch of pastor with his people as of paramount importance. Remember now, I am speaking as a layman. I am a member of your congregation, if you please, and I think I know whereof I speak. You cannot afford to neglect visits to the homes of the people. You ask me at once, 'Do you know that the old custom of the pastor visiting and praying with his people has been abandoned?' Yes, I know it, and more's the pity. Our busy business life has left no time apparently for such things, but be that as it may, nothing can take the place of the pastor's visit to the man at this home."

Will Be Elected Chaplain of Senate.

A. R. Liverett, minister at Jefferson City, Mo., was chaplain of the house of representatives in Missouri last year and at the democratic caucus he was named this year to be the chaplain of the senate. This appointment will be confirmed when the legislature meets.

Should a Christian Go to War?

W. A. Moore, pastor of First Church, Tacoma, Wash., lives near the border and the question "Should a Christian Go to War?" is a live one. He discussed the antithesis in a recent sermon. Should one go to war and disregard the commandments, or remain at home, and be called a traitor? Mr. Moore said that it would be right to go to the front as a doctor, chaplain or nurse.

Puts "Labels" on New Converts.

The additions to the University Place church, Des Moines, from the Sunday meetings were so numerous that the pastor, Chas. S. Medbury, has asked all the new members to wear blue buttons for three weeks to distinguish them, that they might be the objects of special care on the part of the congregation.

Visits Four Hundred on New Year's Day.

Following a time honored custom of the First Church, at Fresno, Cal., the ministers, Dr. H. O. Breeden and Roy O. Youtz, and the members of the official board, called on all the four hundred members of the church on New Year's Day. Greetings were left at each home, the card reading "May the New Year find and leave you happy, calm, strong and serene, in possession of true riches—love, joy, and peace. This is our wish for you."

W. C. Bower Opposes Filipino Independence.

W. C. Bower of Transylvania University, who is just back from his world tour, declares that the Filipino is not ready for self-government, though at some future date he may be. The public schools must do their work for two or three generations before self-government is possible.

Minister Closes Successful Pastorate.

Louis D. Riddell has closed an eventful and successful pastorate with First Church, Fayetteville, Ark. He has been with this church two and a half years. Soon after he went on the field the church edifice burned to the ground and it was necessary to raise funds for a new building. Last May this new structure was dedicated. There were seventy-four additions during 1914, and the cash receipts for the year were \$8,217.59 for all purposes. Mr. Riddell is going to Johnson City, Tenn.

Central Church of Spokane Prospers.

Central church of Spokane, Wash., had a good year in 1914. They received 156 new members. The pastor officiated at fifty weddings and had delivered twenty-nine funeral discourses. The total receipts of the church for the year were \$11,916. There are 889 resident members.

Prosperity Visits Newton, Ia.

The church at Newton, Iowa, of which Ervin F. Lenke is pastor, had a good year in 1914. There was a net gain in membership of forty-six and the present membership is 374. Including building fund money, nearly \$11,000 was raised during the year and this does not include \$1,000 of endowment money given the church by Dr. and Mrs. C. E. Boyd in memory of Mrs. Boyd's father and mother, Mr. and Mrs. David Flowers.

Laymen Conduct Services.

On account of the illness of Dr. Geo. H. Combs, of Independence Blvd. Church of Kansas City, he was not able to fill his mid-

week preaching appointments recently. The laymen of the church went right on and furnished lay speakers that kept interesting things happening every evening. The Men and Millions Team visited the church on a recent evening and participated somewhat in the services. "The laymen's movement," said R. H. Miller, "put the layman in the preacher's place and the preacher in the layman's place, partners in the business of Christianity."

Decision Day Services.

Chas. M. Fillmore is holding Decision Day services from January 10 to 17. A card has been printed on which the members are to write the names of prospective members. Good audiences are in attendance.

College Evangelism.

Butler College has engaged E. E. Violett for a series of lectures during the week beginning February 21. A decision week is being planned in connection with this.

In and Around Chicago

Hyde Park Church now holds open board meetings in the church and any member of the church who desires may attend and watch the business. Such a meeting was held January 17.

O. W. Stewart was in Chicago recently with the Flying Squadron. A great mass meeting was held in the First Regiment Armory on January 10 and this veteran fighter of

the Christian Faith," during the Lenten season. The Disciples are represented in this organization by H. L. Willett, W. G. Winn, E. J. Davis and E. M. Bowman. The Federation Council held an anti-war mass meeting at Powers Theater January 17, at which there were addresses by Jane Addams, Jenkin Lloyd Jones, John C. Kennedy and others.

Several new men have entered the Disciples Divinity House the winter quarter. Among these is H. E. Jensen, who has been studying at the University of Kansas and ministering to a union church in Kansas. He is specializing in social psychology in Chicago.

The annual meeting of the Jackson Boulevard church was held recently and W. G. Winn, secretary of the Chicago Christian Missionary Society, was present and spoke. On January 10, there were 10 accessions at Jackson Boulevard, 9 on confession of faith. President J. L. Garvin, president of William Woods College in Missouri, preached in this church on January 17.

Chicago was well represented at the recent state board meeting of the C. W. B. M., held in Springfield, Ill. Mrs. S. J. Russell and Mrs. Austin Hunter represented the Second District.

G. H. Brown went through Chicago last week on his way from Taylorville, Ill., to his new charge at North Tonawanda, N. Y. He was formerly pastor at Austin.

Martin Luther Pierce spoke at Metropolitan Church again on January 17.

The meetings that were held in Morgan Park by J. F. Fletcher of Ashland Avenue, have closed and several accessions were reported.

The death of Mrs. Mary E. Saunders, widow of the late C. F. Saunders, which took place last week, removes a beautiful life from the membership of Monroe Street church and recalls to older Chicago Disciples many incidents connected with the earlier days of our work in this city. Mr. and Mrs. Saunders were charter members of the old West Side Church, now Jackson Boulevard, and it was in their house that Monroe Street Church was organized in 1892. Mr. Saunders was a liberal donor to Monroe Street during his life-time and at her death Mrs. Saunders bequeathed to the church a mortgage of \$3,500 which she held against the property. She and her husband had been instrumental in organizing the churches of Atchison and Topeka, Kans., and held membership for two or three years in First Church, Los Angeles, Cal., during a period of residence there. The funeral services were held at Monroe Street church, January 12, conducted by C. C. Morrison, her former pastor. Mrs. Saunders used to write for The Christian Century when it was The Christian Oracle, and her articles and verse received just praise. She was active in the state work of the Woman's Missionary Society on Kansas, and was profoundly interested in the progress of the cause in Chicago.



Hon. Oliver W. Stewart, Chicago Disciple, who is acquitting himself well as a member of the "Flying Squadron."

the liquor interests acquitted himself with more than usual credit.

W. E. Byrnes, a blind preacher from Texas, has united with the Hyde Park Church. He was a Baptist but joined the Disciples in Denver under the preaching of G. B. Van Arsdall. He came to Chicago from Carlinville, Ill., and preached at South Chicago on January 10. Though totally blind, he keeps up to date in his thinking and travels about extensively. He often does evangelistic work.

The meeting of the Board of Education of the various denominations which is noted in the columns of the department called "Christian World," was attended by several Disciples. Those seen here were Hill M. Bell, of Drake University; R. E. Hieronymus, of the Illinois educational work; Martin Luther Pierce, of Philipps Bible Institute; G. B. Edwards, of Missouri College of the Bible; R. H. Crossfield, of Transylvania University; J. L. Garvin, of William Woods College; Miner Lee Bates, of Hiram College; and Prof. Harrod, of Eureka College.

Angus McKinnon, who was formerly business manager of The Christian Century in Chicago, has returned to the city to live.

The Chicago Federation Council which co-ordinates many of the union activities of the city, has asked the preachers in view of the present European war to preach a series of sermons on "The Fundamentals of

Constructive Pastoral Service.

W. P. Shamhart who has entered a seventh year at Rockwood, Tenn., has proven himself a constructive leader. There have been 350 accessions to the church in the past six years and the membership is now 569. The Bible school has trebled in attendance. The church edifice has been enlarged twice and the congregation has just completed remodeling it, so that there are now 20 rooms for class work in the Bible-school. The last improvement cost ten thousand dollars. A C. W. B. M., a Y. P. S. C. E. and a Junior C. E. Society have been organized during this pastorate. The latter is the largest in the state. A pastor's conference was organized in the town and Mr. Shamhart has been president for five years. He works in the local Commercial club and is one of the promoters of the Lyceum course each year. He has seen seventeen pastors leave the other four churches of the town. The congregation is loyal and is anxious to keep Mr. Shamhart with them for a continuation of this kind of service.

Foreign Missions through the Eye Gate.

C. F. Stevens of the Beatrice, Neb., church has been sent out by the Foreign Society to deliver missionary addresses with the aid of the stereopticon in outlying churches. The weather has been unfavorable but the results secured have been satisfactory.

An Interesting Church.

The church at Richmond, Ky., is an interesting place these days. Recently, Dr. S. D. Gordon, author of the well-known book, "Quiet Talks on Prayer," spent a week in Richmond and spoke in the Disciples' church. Since E. B. Barnes assumed the pastorate four years ago, a handsome building costing \$42,000 has been completed and paid for with the exception of three thousand dollars which is pledged and will be paid during 1915. The Sunday-school averaged 317 during 1914 and they remembered the poor of the community with a giving Christmas. Hugh McLellan preached the C. W. B. M. sermon at this church. He is a former pastor and met with a warm welcome. The evangelistic meetings that recently closed made an appeal for community righteousness and interpreted religion from the social viewpoint. There were 100 added to the church. Herbert Yeuell was the evangelist and Grayston Lewis led the music.

Community Evangelism.

Five churches at Kalispell, Mont., joined recently in a union meeting and the preachers of the community assisted in the preaching. It was agreed that the object of the meeting was to secure better community conditions quite as much as to secure accessions. In the middle of the series, the ministers all joined in insisting that D. B. Titus of the Disciples Church should do all the preaching. Under protest, he accepted this task. There were audiences that overflowed the place of meeting and there were 61 confessions of faith. The community is thoroughly aroused against the vice conditions in the community. C. H. Altheide was the singing evangelist.

Glee Club Visits Sunday-school.

The Sunday-school at Flemingsburg, Ky., had an average attendance of 200 in 1914 and an average collection of eight dollars. They sent for the Transylvania Glee Club recently and an entertainment was given to help the Belgian sufferers. Prof. Delcamp leads the club. The church and school observed a giving Christmas for the poor.

Alumnae in Positions of Leadership.

The Alumnae of Christian College of Columbia, Mo., often marry, as the bulletin of that institution shows, but they do not lose interest in the movements of the day. Mrs. J. K. Rogers is president of the Christian College Alumnae Association of Kansas City. Mrs. G. B. Macfarlane has just closed a successful administration as state regent for the Missouri D. A. R. Mrs. Julia L. Skinner is an official at the Cincinnati Conservatory of Music. Miss Laura Yeater is professor of Latin at the Warrensburg State Normal School, and is also one of the

able workers for woman's suffrage in Missouri.

Closes Successful Pastorate.

T. L. Lowe has closed a successful ministry at Fourth Avenue Church at Columbus, O. During the six years he has served, there have been 1098 accessions to the church. The church has become a living link in the foreign society. Over 100 members were given to the new church on the North Side and a fund of eight thousand dollars has been raised already for a new building. The Bible-school attendance averaged 526 last year.

Open House for the Poor.

First Church at Steubenville, O., of which E. H. Wray is pastor, threw open their reception rooms with good reading, good cheer, good meals and glad handshakes to the poor and unfortunate of the city during the Christmas week. The Loyal Men's Class and the Loyal Women's Class were the inaugurators of the movement and they expect to do more of it in the future. They served more than 300 meals during the week. The Reception Committee gave much good advice to the unfortunate.

Members Exchange Good Reading.

A departure is made this year at Okmulgee, Okla., where Robert W. Clymer is pastor. The members are invited to bring to the church any magazine or periodical which has helped them and put it on a reading table with the article marked. Other members take these periodicals away. The device has been received with great enthusiasm by the church members.

Jubilee Singers at First Church.

First church of Los Angeles had the Tuskegee Institute Singers from Booker T. Washington's institution at an evening service on January 10. They gave a program of plantation melodies, negro folk songs and dialect readings. The pastor, R. F. Thrapp, spoke briefly on "Ethiopia's Hands."

Stephen E. Fisher Convalescing.

Stephen E. Fisher, who was taken to the hospital some time since with an internal

ulcer, and who was suffering with a generally debilitated condition, is gradually convalescing, though it will be many weeks before he is able to get back into his regular work. Meanwhile the church members are rallying to the cause to keep things going while the well-beloved leader is incapacitated.

A Busy Pastor.

Verle W. Blair of Eureka, Ill., church has been busy the past year as his report indicates. He has made 986 calls, delivered 96 addresses and talks, led 37 other meetings, taught a college course, preached 8 funerals and conducted 3 weddings. At the close of the annual meeting the Social Committee called for a talk from Professor Radford on "Social Times of Yesterday" and the boys in the E. W. Dickinson Class had an old-fashioned "husking bee."

Independence Boulevard Has Winning Team.

Independence Boulevard Church of Kansas City has a winning team at basket ball this winter. This team recently played the Elmwood Athletic Club and won with a score of 32 to 30.

J. M. Philputt Optimistic.

J. M. Philputt spoke at Lenox Avenue Church of New York recently on the present war and religion, answering those who say religion has failed. He said: "We may frame up something and call it Christianity whereas it represents only a fraction of the principles which Jesus taught. Our interpretation is inadequate. Our conception must be broadened and deepened. Christianity has not failed. It has not yet been tried in the quarters where the failure seems apparent. Give it a chance. Let society and governments be brought under its influence, as they now are not, and it will prove itself divinely efficient to do the work which humanity needs. Compare our days with those gone by, compare modern missions with the spirit and methods of the Crusades, compare the Red Cross with the treatment of the sick and unfortunate of the 12th century and you will see how far the world has moved under the influence of the Christ."

Facts and Figures from Disciples' Fields**EVANGELISTIC MEETINGS.**

Hutchinson, Kans., First; K. F. Nance, pastor; E. E. Violet, evangelist; continuing.

Atlanta, Ill., F. B. Thomas, evangelist; R. H. Newton, pastor; continuing.

Metropolis, Ill., John T. Brown, evangelist; William Leigh, singer; continuing.

Burlington, Kans., H. J. Kennedy, evangelist; continuing.

Dayton, O., West Side; John D. Hull, evangelist; 5 accessions; continuing.

Savannah, Mo., R. E. Snodgrass, pastor and evangelist; Mr. Howe, singer; continuing.

Ravenswood, Mo., Floyd Ellis, pastor and evangelist; Miss Esther Thulin, singer; continuing.

Burlington Junction, Mo., Charles A. Lockhart, evangelist; continuing.

Washington, Ia., F. A. Sword, evangelist; 4 accessions; continuing.

Milton, Ore., J. A. Lord, pastor; A. L. Crim, evangelist; A. W. Shaffer, singer; continuing.

Monmouth, Ill., J. J. Harris, evangelist; continuing.

Leavenworth, Kans., S. E. Kennedy, pastor; J. W. Mensch, evangelist; continuing.

Elizaville, Ind., H. H. McKane, evangelist; continuing.

Moulton, Ia., H. E. Warren, pastor and evangelist; continuing.

Bicknell, Ind., Melotte Miller, evangelist; continuing.

Bloomfield, Ia., W. F. Shearer, evangelist; S. Graham Fraser, singer; continuing.

Rock Falls, Ill., L. C. Moore, evangelist; continuing.

Marshalltown, Ia., Central; Vawter Evangelistic Company; continuing.

Shadyside, O., C. A. MacDonald, evangelist; continuing.

Hickman Heights, Ind., J. M. Dawson, evangelist; 4 accessions; continuing.

Circleville, Kans., Duncan MacFarlane, evangelist; continuing.

Terre Haute, Ind., Dean St., B. H. Bruner, evangelist; continuing.

Washington, D. C., Ninth; Geo. A. Miller, pastor; H. E. Willhite, evangelist; continuing.

CALLS.

D. H. McCall, to Hutsonville, Ill. Albert Hall from Holiday Cove, O., to Follansbee.

G. E. King, to LaPorte City, Ia. Perry F. Baldwin, to Mill Grove, Mo.

Kyle Brooks, from Nashville, Tenn., to Henderson, Ky.

L. D. Howell, from First, Fayetteville, Ark., to Johnson City, Tenn.

E. J. Willis, from Meridian, Tex., to Cleburne.

J. H. Whistler, from Las Vegas, N. M., to Dinuba, Cal.

John G. Alber, from Lincoln, Neb., to Manhattan, Kans.

G. W. Adkins, from Weston, O., to Little River, Kans.

E. M. Richmond, to Armstrong, Mo.

L. B. Coggins, from Warrensburg, Mo., to Webb City.

R. L. Riddell, to Chestnut Grove, Shelbyville, Ky.

J. F. Findley, to La Junta, Col.

Ben N. Mitchell, from Guelph, Ont., to First, Vancouver, B. C.

R. R. Bulgin, from Indianapolis, Ind., to Mechanicsburg, Ind.

Gilbert Campbell, to Pawnee City, Neb.

H. C. Hurd, from Manning, Ia., to Audubon.

RESIGNATIONS.

W. H. Morrison, Cleburne, Tex.

E. B. Bourland, Lawrenceburg, Ky.

W. T. Loomis, Spencer, S. D.

H. E. Beckler, Springfield, O.

J. F. Haner, LaCygne, Kans.

Charles M. Wales, Woodson Chapel, St. Joseph, Mo.

Ordain Church Officers.

An ordination service was held at First Church, Springfield, on January 3, at which time the officers of the church were consecrated to their tasks for the coming year by the laying on of hands and prayer. After the ordination, the pastor, Frank Waller Allen, preached a sermon appropriate to the occasion.

Boy Scouts in Michigan Church.

There is a local organization of the Boy Scout movement in the church at Owosso, Mich. There are now forty-three members and the twenty who dropped out the last year did so mostly on account of removal from the city.

Young People Have Sleigh Ride.

The young people at Sioux Falls, So. Dak., church had a sleigh ride on New Year's Eve. They went out into the country to the home of a farmer member and spent the time till the new year was ushered in with games and old fashioned songs.

Pastor Has Numerous Funerals.

Has any pastor among the Disciples been called on more frequently the past year for funerals than Walter M. Jordan of Anacosta, Mont.? He preached 107 funeral sermons during 1914.

Overcoats Disappear With the Old Year.

Central church, at Dallas, Texas, was having a watch night service on New Year's Eve, and while the congregation was at its devotions, an enterprising burglar took a number of hats and overcoats.

Will Build New Edifice.

The Rosemont church, in a suburb of Dallas, Tex., will build a new edifice the coming year which will cost about \$10,000. The building is being planned especially for the use of the Sunday-school. One lady in the church will put out a large flower garden and sell flowers for the building fund.

Achievements at Charleroi, Pa.

First Church, of Charleroi, Pa., of which E. N. Duty is minister, held its congregational meeting January 7, 1915, at which time reports were given from every department of the church, and also the election of the church officers was held. During the year 1914 a new pipe-organ was installed and \$2,278.16 was raised for this fund and the organ was dedicated last June free from debt. The amount raised during the year for all purposes was \$5,700.06, and for benevolences \$556.56. The pastor E. N. Duty began his fourth year with this congregation January 1, 1915. During the year 1914, Mr. Duty preached 109 sermons, delivered ten special addresses; officiated at three weddings and sixteen funerals. There were thirty-one accessions to the church during the year, without any special meetings. The number of additions to the church during the three years of the present pastorate are 173; removals by death, four; and the present membership is 473. Pastoral calls made were 1021. The pastor held a meeting during February, 1914, at Beaver Falls with twenty accessions. The church is supporting D. R. LaRue at Bethany College to the extent of \$200 a year in his preparation for missionary work among the French people. Mr. La Rue will be ordained some time this month at Toronto, Ohio, church.

Church Votes Thanks to Newspapers.

The following resolution was passed by the official board of First Church, Wellington, Kans. "Whereas, the newspapers of this city have always been so liberal in the giving of space to the notices of this church at all times, and during the past year, therefore, be it resolved, that this congregation extend to them the hearty appreciation of this congregation for all the courtesies extended during the past year, and wish for them a prosperous New Year."

Church Feeds the Hungry.

Walnut Hills church of Cincinnati is located in a good section of the city but the calls from the poor have been unusually numerous this winter. The church has established a station for feeding the hungry one meal a day during the present stringency.

What the Community Thinks of the Church

Edgar DeWitt Jones, pastor of First Church, Bloomington, Ill., has recently sent out a list of questions to people in different walks of life in Bloomington with self-addressed and stamped envelope for reply. The result of the symposium has been a series of Sunday evening sermons running through six nights, which will interpret the answers given to the questions. The sermon topics for the six Sunday evenings are "What of the Church?" "What of the Sermon?" "What of the Bible?" "What of Prayer?" "What of Amusements?" "What of Bloomington?" "What of the World?"

IS THE CHURCH FULFILLING ITS MISSION?

He sent out in all sixty-four letters with list of twenty-four questions enclosed, together with stamped envelope for reply. Four returned the questions stating various reasons for not answering them; five promised to send answers later, but failed to do so; twenty-seven replied, some in brief, and others at greater length; practically 50 per cent answered the questions. Of the twenty-seven who answered, there are represented one retired farmer, one minister, one miner, two physicians, three lawyers, one dentist, two editors, three merchants, one university president, one banker, one capitalist, two labor leaders, one real estate dealer and one bookkeeper, all men. Six women are represented, two of these wage-earners, four housekeepers. Politically, Republicans, Democrats, Prohibitionists, Socialists and Progressives are represented in the list. Religiously, practically every religious body in the community, including one Friend, or Quaker, and a Christian Scientist. Others not members of any religious body are represented.

Some of the answers given to the questions indicate the temper of the community. The second question was "In your judgment is the modern church fulfilling its mission, and if not, what would you suggest?" A few of the answers were as follows:

"No. It does not interest a sufficient number of adults. There should be a larger per cent of the people studying the Bible. Too many regard religion as most profitable at time of death. More practical religion should be appreciated. Religion should not be experimented and demonstrated at the end of the earth's journey, but should be lived daily. It is not a mask to be worn on Sunday. It should be one's guide every day. The Bible gives many accounts of divine help and such should be expected now. People should realize that God is a source of power and strength in every good desire and that happiness, health and prosperity are commensurate with our reliance upon divine truth."

TOO MUCH FORMALISM.

"No. Less formalism. Shorter opening exercises. More singing of familiar hymns by the congregation. A church building like a tabernacle so all the seats are about equal. Women with their hats off so the men can see the choir and preacher. Also more individual work."

"The modern church is not fulfilling its mission. It is not reaching a very large fraction of the population and I am afraid that a good deal of the actual church-going is perfunctory. I can not well suggest a remedy for this condition. I think the chief trouble is that the church has not addressed itself to modern problems. It has preached a personal religion as it ought; but it has held up motives of self-interest, personal salvation, and so on too much as the motive for the Christian life. Then the church, too, has become a middle or upper class institution, and has largely lost the confidence of the working men and women, especially in the cities."

"Reasonably well; as well perhaps as any other organization is fulfilling its mission. Greater sociability among its members would, I think, tend to weld its members

more firmly together. Proximity often dissipates prejudices and false impressions."

"The modern church is not fulfilling its mission as long as unnecessary poverty, unnecessary suffering and unnecessary sin exist in the world. The ordinary church attendant, to my mind, is satisfied after attending the services of the church. The listening to a sermon is a vapid thing unless it results in the quickening of the heart of the listener to his world responsibility."

TOUCHING A SORE SPOT.

The fourth question was "Is the church of today, in your opinion reaching all classes of society, and if not, what have you to offer?" This question touched the sore spot of our social mal-adjustments and as might have been expected, brought out various reactions from the different sections of the community. These were some of the answers:

"If you mean the church in general, yes. Though too many churches become class institutions by a kind of religio-class selection. It is my belief from observation that the average church is more cosmopolitan than many are ready to believe or admit."

"Perhaps, yes; but not to the extent it should. All mystery should be eliminated from religion. Every one should be able to give a reason for his faith. If religion could be made more practical, it would be more appreciated. If people understood the kingdom of God is here and now, that God is near to them, that the arm of Christ was about them ready to help and support them in their every act, and that they should have Christ with them in all their business dealings, and in all their social situations, and that God was and is sufficient for their every need, divine demonstration would be of daily and hourly occurrence, and they would grow in grace."

"It is not. Not by lowering the standard of Christianity and the church, but preach a positive gospel, and then let every member, pastor and layman go out and constrain them to come in, feed the hungry, clothe the naked, lift up the fallen."

"It misses the top and bottom and you can't get them together in such an out of balance social condition."

"In my opinion the church is not fulfilling its mission or reaching all classes of society. I think the church has one foot in the grave. It needs to be genuinely converted, then it will fulfill its mission and know how to reach all classes of society and help them. I think if the church the world over had been practicing what it preaches this awful war would never have occurred."

"I do not think the church is reaching all classes of society. How to do it is a big problem. How can a church that is closed six days in the week compete with the saloon, the pool hall, the club room, etc., that are open from 7 a. m., to 11 p. m., six days in the week. I predict that the time will come when all churches will open all day long and when mankind will look to the church for the solution of many of the problems of every day life."

CHURCH CATERES TO PROPRIETED CLASSES.

"The church of today is not reaching all classes of society. Its teaching favors too much of individualism and caters, one may almost say, to the propertied classes. The holders of property, especially of land, ought to realize that the foundation of property rights is very different for different classes of property, and that your smug, self-satisfied Christian citizen is often guilty of great injustice to the non-propertied classes. I have no plan to offer for the correction of this other than a free discussion of social questions, and by that I do not mean the liquor question, the white slave question, or the working day for women, etc., but the fundamental economic questions with which our socialistic writers and political organizations are dealing."

Breach of Promise Suit in Church.

The Christian Endeavor Society at Benton, Ill., furnished auspices for a moot court trial which was to hear of the alleged breach of promise of one of its members. A real judge was secured to hear the case and a young woman brought the charge against one of the young men.

Tabernacle Church has Good Year.

The Tabernacle church of Columbus, Ind., made a good record last year. Ten thousand dollars was raised during the year for all purposes. There were seventy-four additions to the church. There was an average attendance of 351 in the Sunday-school. The total resident membership of the church is 1,316. W. H. Book is pastor.

County Organization Studies Churches.

Shelby County, Ill., is organized in its church life and it is reported that there are 17 Disciple churches in the county, with buildings valued at nearly \$60,000. There are 1892 members and they pay their pastors annually \$6,237. They gained 179 in church membership the past year. The missionary offerings were \$359 for foreign missions, \$344 for home missions and \$251 for benevolence. The total missionary offerings were \$1,693, or less than a dollar a member, and the contributions for all kinds of church work were \$12,571, which averaged \$7 per member.

Farmers' Institute in the Church.

All the books on the country church advocate holding the farmers' meetings in the church. This was done recently at Westboro, O. Though the country was covered with sleet, the church was filled with farmers who discussed agriculture. An address was given on "How to Be Young at Fifty."

El Paso, Texas, Church Makes Growth.

The church at El Paso, Texas, of which Perry J. Rice is pastor, made a good record last year. There were 92 accessions to the church and after thorough revision, the membership roll has 550 names upon it. About four thousand dollars was raised for the local work and a little over a thousand dollars was raised for missions by the church and half as much more by the auxiliary organizations. This church is one of the four largest contributors to missions in the state of Texas. The every-member canvass will be conducted by forty men some time soon.

A Preacher's Report at the Annual Meeting.

The following paragraphs from the annual report of Howard T. Cree, at Atlanta, Ga., to his congregation at Augusta, Ga., where he has ministered for almost eleven years, reveal somewhat his appraisal of his ministry.

"Another annual report! Is it a necessity or is it a waste of time? Will it be a statement of cold facts and lifeless figures or an effort to record an experience? Can anyone report religious and spiritual activities? We may count the eggs in a box, the boards in a house, the dollars in a cash-drawer, but can the work of the minister be tabulated? Oh, yes, one may make certain statements as to the number of pastoral calls, the additions to the membership and the amount of money collected, but these are the simple calculations in arithmetic which any child in the grammar school might make. Who can report the minister's work, his prayer or his power? Surely not the minister; to attempt it would be to violate the sanctity of his own service. A minister's report is a record and reminiscence, a set of figures and a sacred experience. What the year has meant in its furthest reaches must remain unrevealed until the books are opened when each man 'shall be judged out of the things written in the books.' In the formal and visible phases of the work, First Church in Augusta raised in all departments for local expenses, \$3,120.36 and for missions and benevolences \$1,234.11. This, with \$2,000 from the trustees of the endowment, yields a total of \$6,454.47 for all purposes. When it is taken into consideration that the per capita contribution of this church of two hundred and fifty members is more than ten dollars for local work and more than

five dollars for missions, it will be seen that the record is a good one."

Mrs. R. A. Long Gives Organ to Methodists.

Mrs. R. A. Long was formerly a member of the Methodist Church at Columbus, Kans., and she has recently given them a \$2,500 organ conditioned upon their raising their indebtedness in full. The condition was met. R. A. Long has made a similar offer to the Disciples' Church of the city and they are preparing to claim his offer.

Commended as Orthodox.

J. F. Williams of Adrian, Mich., recently left his field in Michigan to accept the pastorate at Hicksville, O. The Ministerial Association at Adrian passed resolutions regretting his departure and saying: "Resolved, that we commend him as an orthodox minister, worthy and well qualified for years of noble Christian service in Christ's kingdom and implore the blessing of God to be with him and his excellent wife wherever under the providence of God they may be called."

Men Defeat Women in Attendance Contest.

The Men's Class at Paulding, O., taught by the pastor, and the Women's Class, taught by Dr. J. H. Neeley, have been having an attendance contest. By the terms of the agreement, the losing side should provide a dinner. The women were ahead at first but since the bad weather began, they have fallen behind and were finally defeated.

They have made good on the terms of the contest and the men received the dinner promised them.

County Organization Has Paper.

The county organization in Pettis County, Mo., publishes an eight page monthly paper of considerable size which interprets the interests of that group of churches. The January issue is devoted to the interests of education. G. M. Walker is the editor. The paper is called the Pettis County Christian.

President Cramblet Returns to Office.

President Cramblet of Bethany College has sufficiently recovered from his gun shot wounds received at the hands of a workman recently to be in his office again, though he is not yet able to assume full charge of his work. There are two Glee Clubs at Bethany this year, one for young women and one for young men. They are under the instruction of the teacher of vocal music, Chester Roberts.

Large Student Body at Columbia.

The Bible College of Missouri has a considerable body of students preparing at the state university and in the class rooms of the Bible College for religious work. There are twenty-one making ready for the ministry, eleven for the mission fields and eleven for other callings. In addition to this, there are 137 of the students in the university who take advantage of the Bible courses to some extent.

Disciples Stand for Education

What Some of Them Said About Education Day.

"Louis O. Lehman is expected to make address for us Jan. 10th. Last year we gave Eureka \$100.00 and I hope we may do so this year." W. H. CANNON, Decatur, Ill.

"I am only preaching once a month while attending Drake and cannot get a very good hold upon my people but will do the best I can for education as well as our general missionary budget. The amount promised is unauthorized by the church but I shall try to reach it. Yours in Christ, T. M. WATKINS, Des Moines, Ia.

"Our apportionment is \$75.00 but we want to

reka, with some success. Last year had one boy in Eureka (my son), this year three." GEO. T. SMITH, Washburn, Ill.

"We wish to help you to the full extent of our ability." A. M. HOFFMAN, Greencastle, Ind.

"We will try to observe the day by bringing the question of Christian Education before the congregation. We will want our offering to go to Wm. Woods College at Fulton, Mo., where we are educating one of the girls of our Church with a view to her entrance upon the foreign mission field when she has completed her training. We will pay not less than \$75 to \$100. We have been apportioned \$40 in the joint apportionment, but as I have said, we shall contribute a much larger sum than that." W. F. RICHARDSON.

"Our missionary work is all on the Budget plan and we are anxious to make it as great as possible. Yours for great things." W. S. LEMMON, Centralia, Wash.

"Glad to co-operate with you. General Convention apportionment to us is \$15. That is a beginning at least." E. P. WISE, East Liverpool, O.

"We are trying to organize the loyal movement. I hope we may secure several names and a neat sum for better education." H. O. CROW, New Glasgow, P. E. I., Can.

"This is a great work. I am glad to see the joint apportionment plan." J. C. WELCH, Elgin, Tex.

"Have eight young people in E. B. U. Two other ministerial students to attend later. Have eight young preachers preparing. Will make it ten at least for Men and Millions Movement." GEO. C. RITCHIE, Newberg, Ore.

"Regret not to give more but our church is just getting 'out of the woods.' Will do better soon." A. F. ROADHOUSE, San Bernardino, Calif.

"We are glad to see our people coming to the front in this important work. It is gratifying to know that we are getting more system in our distribution of missionary funds." EROCH SMITH, Millersburg, O.

"I am a great friend of our colleges and will do all I can for the cause of Christian Education." BRUCE NAV, Jefferson, Ga.

"The Broadway Church of Lexington, Ky., will contribute \$100 on the budget plan for Christian Education. I will preach an Education sermon January 17, 1915, and will distribute the literature sent. We will also make canvass for students." MARK COLLIS, Lexington, Ky.

"I have been here but a short time, not yet organized but will consider the educational with other interests of the church." JOEL BROWN, Meridian, Idaho.

"We wish to have part in all of the missionary enterprises for the year 1915 and may success crown all of your efforts." CHAS. M. ASHMORE, Rogers, Tex.

"We are glad to help in this work, but do not know how much to promise. We'll do our best." W. G. HOOVER, Bladensburg, O.

"I am with you for a most liberal offering for Christian Education. No interest among us is in greater need today than our schools. They are the foundation of all our work. Let these fall and it spells ruin to all our missionary enterprises. Our schools must be sustained." J. H. BICKNELL, Bethany, Nebr.

"We have been supporting Eureka College annually in our budget system and will continue to do so. Wish you success." M. M. AMUNSON, Brooklyn, N. Y.

"Every good wish for the success of our Educational work under the direction of our Board of Education." H. B. FORD, Beaumont, Tex.

"The 'Joint Missionary Apportionment' is splendid. We have done little enough for Education." B. H. CLEAVER, Shelbina, Mo.



Professor C. E. Underwood, Treasurer of the Board of Education of the Disciples, who did much to make January 17, Education Day, a notable one among the churches.

make it \$100, since the colleges are at the foundation of our work. May great success crown your efforts." W. M. WILLIAMS, Benham, Tex.

"We have re-arranged our budget for the coming year and have placed the Board of Education on the list of beneficiaries. The amount will not be large, but it will be something as a start. If you will send me 150 copies of 'Facts About Our Colleges,' I will distribute them on or before Education Day." W. W. SNIFF, New Castle, Pa.

"Members of Mill Creek have just subscribed \$1,500 to Men and Millions Movement. May God bless our united efforts." J. L. FINNELL, Wedonia, Ky.

"We accept joint apportionment and give opportunity for additional offerings." JOHN S. ZERAN, Hattiesburg, Miss.

"Kirwin is a young congregation. Just built a new church house. Therefore a heavy financial burden for poor people, but will do our best." W. B. F. ROSS, Kirwin, Kan.

"We (wife and I) have been pulling hard for Edu-

Good Reports from Uniontown, Pa.

The church at Uniontown, Pa., of which Cloyd Goodnight is pastor, had a good year during 1914. The total receipts from all sources were \$14,460.21. Of this over \$7,000 went to missions. Of the missionary money, \$5,000 was spent in the county work. The church had fifty-five additions during the year and the membership is now 1,087.

Church Has Additions Without Revival.

Central church, of Youngstown, Ohio, of which Wm. Dunn Ryan is pastor, had sixty-four accessions to the church by baptism last year and thirty-nine otherwise, though no evangelistic services were held.

Emory Ross in America.

Emory Ross, missionary under the C. W. B. M., in Liberia, is back in America and has spoken in several churches since his return. Announcements are out of his engagement and it is reported he will take a wife back to Africa with him. He brought back from Africa Miss Lulu Smith, an African missionary, who is seriously ill and who may not be able to return.

A School of Methods.

A School of Methods for Bible-school workers was held at Broadway church, Louisville, Ky., January 11-15. Prior to the meetings, Roy K. Roadruck visited practically all of the country schools in Jefferson County. Among the speakers at the school of methods was E. W. Thornton.

Time of National Convention Changed.

The time for the national convention in Los Angeles has been changed again at a recent meeting of the executive and advisory committees of the convention held recently in St. Louis. The time for holding the convention will be July 18 to 25, thus opening the convention on Sunday night and closing the following Sunday night. President Walter M. White and Secretary Graham Frank, will visit Los Angeles soon and confer with the local committee with regard to the convention arrangements.

A New Edifice for Los Angeles.

Los Angeles was the city of the best gains for the Disciples the past fifteen years, and it is keeping right up to its record. The foundation is being laid for a new structure in South Park this winter. This basement will cost \$5,400 and will be roofed over to await the funds necessary to complete the structure planned.

Nephew of Missionary Martyr Ordained.

Earle Harry Biddle, of Wellsburg, W. Va., a nephew of Dr. Biddle who gave his life for Africa, was set apart for the ministry by the congregation of which he is a member, on December 27. He graduated from Bethany College in 1914 and has already proven himself a preacher of ability. The young man is a son of the Wellsburg minister, and the father in his charge to the young candidate for the ministry reminded him of the uncle's wish that he should be a foreign missionary.

Church Prepares to Build.

The past year has been one of progress at First Church, Enid, Okla., where A. G. Smith ministers. There were 197 accessions, seventy-seven of them by baptism. The old debts of the church were paid up and the church came near ending the year out of debt in the budget fund. The Sunday-school has become the largest in the city. The church has made a large payment on a lot purchased last spring upon which a new building will be erected. This past year was the banner year of this congregation for missionary contributions.

Commission on Christian Union Issues Tracts.

The Commission on Christian Union has issued three tracts recently which are to serve the cause represented by this commission: The first two, "Christian Union: the Task of a Generation," and "The Disciples of Christ and Christian Union," are by Peter Ainslie, president of the Commission, and may be had from "The Seminary House," Baltimore, Md., for 2 cents each, 15 cents a dozen, \$1 a hundred. The third,

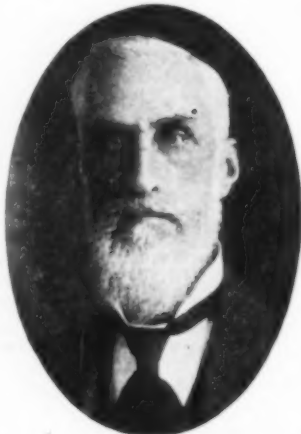
"The Restoration Plea of the Disciples of Christ," is by Frederick D. Kershner, and sells at 3 cents each, 25 cents a dozen, \$1.50 a hundred.

Twenty-five Years in New England.

Twenty-five years in New England, where Disciple churches are very few and far between, is the record of A. Jay Teagarden at Danbury, Conn. In his ministry, Mr. Teagarden has seen twenty-eight ministers come and go in the six Protestant churches of the city. He went to Yale when he first began preaching at Danbury and expected to go into foreign missionary work, but as the years passed by, it seemed his duty to be a home missionary. Twenty-five years ago the church at Danbury had 260 members; 1,136 have been received since then and at the present time there are 860 members. The congregation is housed in a \$22,000 plant. This church was organized in 1817 and it is stated that the Lord's Supper has not been omitted any Sunday in ninety-seven years.

Aged Pastor Emeritus Has Birthday.

A. B. Jones is pastor emeritus of Liberty, Mo., church and on January 5, he celebrated his eighty-third birthday. Mrs. Jones in-



Rev. A. B. Jones, of Liberty, Mo., who is being congratulated on passing his eighty-third milestone.

vised Mr. and Mrs. Graham Frank to the birthday dinner. The occasion brought forth many words of congratulation to the veteran minister.

Oldest Disciple in America Passes Away.

Mrs. Todd, who has been cared for in the Christian Home at Walla Walla, Wash., has been known as the oldest Disciple in America. She recently passed away in her 105th year. The care of this old Disciple has been a privilege accorded the National Benevolent Association.

Newspaper Man Becomes Minister.

Robert C. Moore, a Drake graduate of the class of 1908, has been engaged for the past three years in the newspaper business at Farmington, Mo., but has decided to give himself henceforth to the preaching of the gospel. He has been preaching some the past year in connection with his business. Mrs. Moore is a soloist and chorus leader and is able to strengthen the work wherever they go.

Achievements at Trumbull, Neb.

Roby Orahood is minister at Trumbull, Neb., and at an annual meeting held recently the following account was given: Accessions, 100; loss by death, 2; balance in treasury, \$291.49. The building has been repaired at a cost of about \$400. A triple exchange meeting was held. A business meeting was held in the afternoon of December 29.

Progress at Rutland, Ill.

The annual reports have come in from Rutland, Ill., where A. C. Hargis ministers. The following are some of the significant items:

Accessions, fifty-seven; membership less

than 200; average church attendance, seventy-six; total raised, \$2,500; average Bible-school attendance, 104; average Bible-school offering, \$6.15; total Bible-school offering, \$320.07; largest Bible-school attendance, 306; largest offering, \$25.

Optimism the Note at Washington, Pa.

There is a very optimistic spirit abroad at Washington, Pa., in First Church where Walter Mansell ministers. Mr. Mansell reports 1914 the best year in the history of the church; the church had the largest number of new members, largest amount of money raised, largest audiences and the largest average Bible-school. The "white gifts" Christmas service resulted in \$150 in provisions and twenty-one dollars in money.

Many Accessions at Traverse City, Mich.

The year 1914 was characterized by a very marked increase of membership at Traverse City, Mich. The minister, Ford A. Ellis, reports the year as follows: Accessions, 200—by baptism, 147; by letter or statement, fifty-three. Total membership, 443—resident, 421. Raised for all purposes, \$2,781.76. Mr. Ellis labored forty-seven weeks, preached seventy-five sermons, delivered nineteen special addresses, made 206 calls, conducted seventeen funerals and officiated at twenty-four weddings.

C. W. B. M. Doubled Last Year.

The church at Corydon, Ia., rejoices in the progress of its C. W. B. M. last year. The minister, C. C. Davis, reports the following facts concerning the work for 1914: The church raised and administered through its budget \$120.22 for missions and benevolences; through auxiliaries, including the Bible-school, \$390.25 was raised. The C. W. B. M. auxiliary nearly doubled its membership, took four life memberships and raised \$188.14. A business meeting and dinner held January 1, was addressed by D. L. Urnsrow and Hon. C. W. Steele.

Eureka Students Evangelize.

During the Christmas vacation, some of the students from Eureka College held a series of evangelistic meetings at Boston Chapel, near Girard, Ill. There was an average attendance of 150 each night and two conversions. The team was composed of Clair Youtz, C. E. Keltner, Chester Jacobs, Homer Turner and Miss Myrtle Youtz, the latter serving as song leader for the company.

Minister Becomes a Catholic.

C. L. Harbord of Kansas City, who for four years has ministered to a rural church at Rich Hill, Mo., recently handed in his resignation to his church and announced that he would unite with the Roman Catholic Church. He has been a very popular man at Rich Hill until this announcement. Mrs. Harbord was born and reared a Catholic and has never left that faith.

J. V. Coombs Is Injured.

J. V. Coombs left Spickard, Mo., after dedicating a church and was soon after mixed up in a railroad wreck. There was a head-on collision between a Rock Island and a Burlington train. Mr. Coombs who had previously lost one hand, received injuries in his crippled arm, his knee and back. He was taken to a hospital and treated. He was soon able to continue his journey to Arkansas City, Ark., where he is to hold a series of evangelistic meetings.

Tabernacle Erected.

The evangelistic meetings held at Savannah, Mo., by R. C. Snodgrass, brother of the pastor, R. E. Snodgrass, have grown too large for the church and a tabernacle has been erected which will hold two thousand people. C. M. Howe is the singer.

Education Day Sermon Brings Results.

F. R. Gillihan preached an effective education day sermon at Altamont, Mo., on "The Tragedy of the Unprepared." Mrs. N. J. Gardner heard the sermon and presented the preacher with a library of four hundred volumes. The pastor was overcome by this kindness and has generously offered to give Canton College half of the books.

Building Up New London, Mo., Church.

The church at New London, Mo., was very much blessed last year. They had seventy accessions and a net gain of sixty-four in membership. The present membership is 515. Alfred Munyon is pastor.

Preacher Gets Bad Check at Wedding.

James Small, of Kansas City, is out of pocket \$2.75 on a wedding. A young dentist and a nurse came from Omaha to his house and were married. He was given a check for \$25 on an Omaha bank and the check came back to him marked "No account." Mr. Small had to pay \$2.75 protest fees. The bridegroom is in jail awaiting trial on charges from a clothing company who say he secured his wife's outfit on credit under false pretenses.

Huntington, Ind., Church Moves Forward.

The church at Huntington, Ind., had a good year in 1914. The total receipts were \$15,169.13, and at the end of the year, there was a balance in the various treasuries of \$768.82 and every debt against the church paid. This is the first time in years the year has ended so well financially. The pastor reported 141 special addresses and six lectures. He had forty-seven weddings and ministered at forty-five funerals. A parsonage was secured the past year. The church will support T. C. Buck at Lu Chow Fu, in China, and continue meeting all their other missionary apportionments. E. W. Cole, is pastor.

Arrested for Baptizing Converts.

The Commission on Foreign Relations of the American Christian Missionary Society hears from the churches in Poland in spite of the war. A number have been converted but there is no baptism and the last time the believers tried to baptize in the river, they were arrested, the officers not being able to understand what was happening. On explanations being given, they were released. The Polish Disciples believe that the war may open a way to greatly extend their work. W. Zebroaski is missionary at Warsaw.

Work in Norway Organized.

The thirteen churches of the Disciples in Norway are now co-ordinated through the efforts of August Samuelson of Fredrikstad who is evangelist and secretary. He publishes a paper for these churches called "The Old Path."

Public School Children Give to Missions.

A district school at Kentland, Ind., earned considerable money at a box supper recently and the proceeds were divided among the

adjacent churches with instructions to give the money to missionary work. Five dollars was given to the Red Cross.

Methodist Secretary in Disciple Church.

Harry F. Ward is the well-known secretary of social service in the northern branch of the Methodist Episcopal church. He recently gave a very interesting address to the young people of the Disciples church at Kentland, Ind.

Prominent Disciple Dies.

W. A. Wyatt, president of the Juliet Fowler Homes, in Dallas, Texas, for many years chairman of the board of deacons in Central church, took his own life recently in a fit of temporary insanity. There is much mystery connected with his death. He was much beloved by a large circle of friends.

El Paso Disciples Resolve to Go to Church.

First Church, at El Paso, Tex., of which Perry J. Rice is pastor, passed around cards with a New Year's resolution which were signed by large numbers in the congregation. The resolution has the following promise "I am therefore resolved to support the church during the coming year in every possible way, especially by attending the Lord's Day services. I am also resolved to do all in my power to induce others, especially those in any intimate way related to me, to do likewise." The evening service has been changed to a vesper service with good results and the pastor recently preached on "Liberty and Loyalty."

A Year's Work at Youngstown, Ohio.

First Church of Youngstown, Ohio, is the old church of the city and this last year it has shown commendable activity. The accessions last year were sixty and the present membership, 1126. The congregation raised for local work through the church offerings \$5,509. The church aside from its auxiliary societies gave to missions \$576. L. G. Batman is the pastor.

Reports at El Paso, Tex., Encouraging.

At the annual meeting at First Church, El Paso, Tex., the reports were very encouraging. There were ninety-two accessions last year, nearly all of whom came during the regular services. The total receipts were \$6,487.37, of which \$1,461.36 was for missions. During the five years of the present pastorate there have been 446 people received into membership, and the present membership is 550. In that time a new church was organized at Austin Park with 100 members. Perry J. Rice is pastor.

Plan of National Convention

The plan of the National Convention to be held at Los Angeles July 18 to 25, has been outlined by the Executive Board of the General Convention. There will be no speeches of welcome and the length of the sessions will be somewhat shortened. The following is the announcement of sessions: Sunday evening, July 18.—Opening Session of the Convention. Devotional Service. Address of the President. Monday morning and afternoon, July 19.—Sessions of the Christian Woman's Board of Missions. Monday evening.—Men and Millions Movement. Tuesday, July 20.—Sessions of the Foreign Christian Missionary Society. Wednesday morning, July 21.—Business Sessions of Board of Ministerial Relief, Benevolent Association and American Temperance Board and Temperance Board Addresses. Wednesday afternoon.—Business Session of the Commission on Christian Union. Conference on the Every-member Canvass, conducted by the Men and Millions Movement. Wednesday evening.—Address Board of Ministerial Relief. Address, National Benevolent Association. Thursday, July 22.—American Christian Missionary Society Sessions and Church Extension. Friday, July 23.—Sunday-school Sessions and Board of Education. Saturday morning, July 24.—Business Session. Saturday afternoon.—Evangelistic Session. Saturday evening.—Christian Endeavor Session. Sun-

day morning, July 25.—Sunday-school, Convocation Sermon. Preaching In All Offered Pulpits. Sunday afternoon.—Communion service. Sunday evening.—Christian Endeavor Prayer Meeting. Addresses on Christian Union. Final adjournment.

EVANGELISTIC NOTICE.

J. M. Rudy.

John R. Golden, state secretary of the Illinois Christian Missionary Society, writes: "J. M. Rudy approaches very close to the ideal evangelist. He helps the minister solve his problems, and does not leave added problems. He is content to preach the gospel and serve the church and build it up, and does not make a reputation for himself at the expense of the church. He is a man needed in the evangelistic field. He does not have a single questionable method." He should be addressed at Quincy, Illinois.

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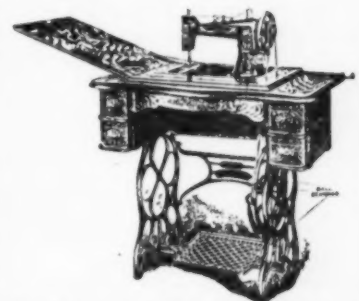


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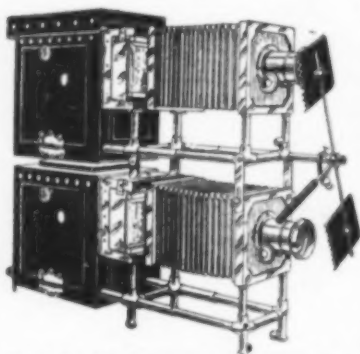
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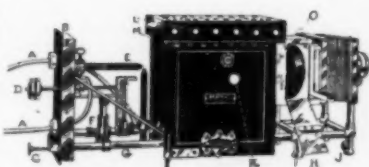
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WED. 8PM PRAYER MEETING

FRI. ILLUSTRATED LECTURE BY J.H. BALMER
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